SHŌBŌGENZŌ
THE TRUE DHARMA-EYE TREASURY
VOLUME IV

BDK English Tripiṭaka Series

SHŌBŌGENZŌ
THE TRUE DHARMA-EYE TREASURY
Volume IV

(Taishō Volume 82, Number 2582)

Translated from the Japanese

by

Gudo Wafu Nishijima
and
Chodo Cross

Numata Center
for Buddhist Translation and Research
2008

Gudo Nishijima was born in Yokohama, Japan, in 1919, and graduated from Tokyo University in 1946. In 1940 he first met Master Kōdō Sawaki, whose teaching he received until the master's death in 1965. During this time he combined the daily practice of zazen and study of the Shōbōgenzō *with a career at the Japanese Ministry of Finance and at a securities financing company. In 1973 he became a priest under the late Master Renpo Niwa, and in 1977 he received transmission of the Dharma from Master Niwa (who subsequently became abbot of Eiheiji). Shortly thereafter Nishijima became a consultant to the Ida Ryogokudo company, and in 1987 established the Ida Ryogokudo Zazen Dōjō in Ichikawa City near Tokyo. He continues to give instruction in zazen and lectures, in Japanese and in English, on Master Dōgen's works in Tokyo and Osaka and at the Tokei-in Temple in Shizuoka Prefecture.*

Chodo Cross was born in Birmingham, England, in 1959. He went to Japan in 1982, after graduating from Sheffield University, met Nishijima Roshi in June 1982, and received the Buddhist precepts in May 1983. In 1994 he returned to England to train as a teacher of the FM Alexander Technique. He formally received the Dharma in 1998 and in the following year established the Middle Way Re-education Centre (www.the-middle-way.org).

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A Message on the Publication of the English Tripiṭaka

The Buddhist canon is said to contain eighty-four thousand different teachings. I believe that this is because the Buddha's basic approach was to prescribe a different treatment for every spiritual ailment, much as a doctor prescribes a different medicine for every medical ailment. Thus his teachings were always appropriate for the particular suffering individual and for the time at which the teaching was given, and over the ages not one of his prescriptions has failed to relieve the suffering to which it was addressed.

Ever since the Buddha's Great Demise over twenty-five hundred years ago, his message of wisdom and compassion has spread throughout the world. Yet no one has ever attempted to translate the entire Buddhist canon into English throughout the history of Japan. It is my greatest wish to see this done and to make the translations available to the many English-speaking people who have never had the opportunity to learn about the Buddha's teachings.

Of course, it would be impossible to translate all of the Buddha's eighty-four thousand teachings in a few years. I have, therefore, had one hundred thirty-nine of the scriptural texts in the prodigious Taishō edition of the Chinese Buddhist canon selected for inclusion in the First Series of this translation project.

It is in the nature of this undertaking that the results are bound to be criticized. Nonetheless, I am convinced that unless someone takes it upon himself or herself to initiate this project, it will never be done. At the same time, I hope that an improved, revised edition will appear in the future.

It is most gratifying that, thanks to the efforts of more than a hundred Buddhist scholars from the East and the West, this monumental project has finally gotten off the ground. May the rays of the Wisdom of the Compassionate One reach each and every person in the world.

NUMATA Yehan
Founder of the English
Tripiṭaka Project

August 7, 1991

Editorial Foreword

In January 1982, Dr. NUMATA Yehan, the founder of Bukkyō Dendō Kyōkai (Society for the Promotion of Buddhism), decided to begin the monumental task of translating the complete Taishō edition of the Chinese Tripiṭaka (Buddhist canon) into the English language. Under his leadership, a special preparatory committee was organized in April 1982. By July of the same year, the Translation Committee of the English Tripiṭaka was officially convened.

The initial Committee consisted of the following members: (late) HANAYAMA Shōyū (Chairperson), (late) BANDŌ Shōjun, ISHIGAMI Zennō, (late) KAMATA Shigeo, KANAOKA Shūyū, MAYEDA Sengaku, NARA Yasuaki, (late) SAYEKI Shinkō, (late) SHIOIRI Ryōtatsu, TAMARU Noriyoshi, (late) TAMURA Kwansei, URYŪZU Ryūshin, and YUYAMA Akira. Assistant members of the Committee were as follows: KANAZAWA Atsushi, WATANABE Shōgo, Rolf Giebel of New Zealand, and Rudy Smet of Belgium.

After holding planning meetings on a monthly basis, the Committee selected one hundred thirty-nine texts for the First Series of translations, an estimated one hundred printed volumes in all. The texts selected are not necessarily limited to those originally written in India but also include works written or composed in China and Japan. While the publication of the First Series proceeds, the texts for the Second Series will be selected from among the remaining works; this process will continue until all the texts, in Japanese as well as in Chinese, have been published.

Frankly speaking, it will take perhaps one hundred years or more to accomplish the English translation of the complete Chinese and Japanese texts, for they consist of thousands of works. Nevertheless, as Dr. NUMATA wished, it is the sincere hope of the Committee that this project will continue unto completion, even after all its present members have passed away.

Dr. NUMATA passed away on May 5, 1994, at the age of ninety-seven, entrusting his son, Mr. NUMATA Toshihide, with the continuation and completion of the Translation Project. The Committee also lost its able and devoted Chairperson,

Professor HANAYAMA Shōyū, on June 16, 1995, at the age of sixty-three. After these severe blows, the Committee elected me, then Vice President of Musashino Women's College, to be the Chair in October 1995. The Committee has renewed its determination to carry out the noble intention of Dr. NUMATA, under the leadership of Mr. NUMATA Toshihide.

The present members of the Committee are MAYEDA Sengaku (Chairperson), ISHIGAMI Zennō, ICHISHIMA Shōshin, KANAOKA Shūyū, NARA Yasuaki, TAMARU Noriyoshi, Kenneth K. Tanaka, URYŪZU Ryūshin, YUYAMA Akira, WATANABE Shōgo, and assistant member YONEZAWA Yoshiyasu.

The Numata Center for Buddhist Translation and Research was established in November 1984, in Berkeley, California, U.S.A., to assist in the publication of the BDK English Tripiṭaka First Series. The Publication Committee was organized at the Numata Center in December 1991. Since then the publication of all the volumes has been and will continue to be conducted under the supervision of this Committee in close cooperation with the Editorial Committee in Tokyo.

MAYEDA Sengaku
Chairperson
Editorial Committee of
the BDK English Tripiṭaka

Publisher's Foreword

On behalf of the Publication Committee, I am happy to present this contribution to the BDK English Tripiṭaka Series. The initial translation and editing of the Buddhist scripture found here were performed under the direction of the Editorial Committee in Tokyo, Japan, chaired by Professor Sengaku Mayeda, Professor Emeritus of Musashino University. The Publication Committee members then put this volume through a rigorous succession of editorial and bookmaking efforts.

Both the Editorial Committee in Tokyo and the Publication Committee in Berkeley are dedicated to the production of clear, readable English texts of the Buddhist canon. The members of both committees and associated staff work to honor the deep faith, spirit, and concern of the late Reverend Dr. Yehan Numata, who founded the BDK English Tripiṭaka Series in order to disseminate Buddhist teachings throughout the world.

The long-term goal of our project is the translation and publication of the one hundred-volume Taishō edition of the Chinese Buddhist canon, plus a few influential extracanonical Japanese Buddhist texts. The list of texts selected for the First Series of this translation project is given at the end of each volume.

As Chair of the Publication Committee, I am deeply honored to serve in the post formerly held by the late Dr. Philip B. Yampolsky, who was so good to me during his lifetime; the esteemed Dr. Kenneth K. Inada, who has had such a great impact on Buddhist studies in the United States; and the beloved late Dr. Francis H. Cook, a dear friend and colleague.

In conclusion, let me thank the members of the Publication Committee for the efforts they have undertaken in preparing this volume for publication: Senior Editor Marianne Dresser, Dr. Hudaya Kandahjaya, Dr. Eisho Nasu, Reverend Kiyoshi Yamashita, and Reverend Brian Nagata, President of the Numata Center for Buddhist Translation and Research.

John R. McRae
Chairperson
Publication Committee

Note on the BDK English Tripiṭaka Series Reprint Edition

After due consideration, the Editorial Committee of the BDK English Tripiṭaka Series chose to reprint the translation of Dōgen's *Shōbōgenzō* by Gudo Wafu Nishijima and Chodo Cross (originally published under the title *Master Dogen's Shobogenzo, Books 1–4,* by Windbell Publications, 1994–1999) in order to make more widely available this exemplary translation of this important text. Volumes I, II, and III of this edition of *Shōbōgenzō: The True Dharma-eye Treasury* were published in 2007 and 2008.

Aside from the minor stylistic changes and the romanization of all Chinese and Japanese characters in adherence to the publishing guidelines of the BDK English Tripiṭaka Series, this edition reproduces as closely as possible the original translation.

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Translators' Introduction

Preface
by Gudo Wafu Nishijima

The *Shōbōgenzō* was written by Dōgen in the thirteenth century. I think that reading the *Shōbōgenzō* is the best way to come to an exact understanding of Buddhist theory, for Dōgen was outstanding in his ability to understand and explain Buddhism rationally.

Of course, Dōgen did not depart from traditional Buddhist thought. However at the same time, his thought as expressed in the *Shōbōgenzō* follows his own unique method of presentation. If we understand this method, the *Shōbōgenzō* would not be difficult to read. But unless we understand his method of thinking, it would be impossible for us to understand what Dōgen is trying to say in the *Shōbōgenzō*.

Buddhists revere the Buddha, Dharma, and Sangha. Buddha means Gautama Buddha. Sangha means those people who pursue Gautama Buddha's truth. Dharma means reality. Dōgen's unique method of thought was his way of explaining the Dharma.

Basically, he looks at a problem from two sides, and then tries to synthesize the two viewpoints into a middle way. This method has similarities with the dialectic method in Western philosophy, particularly as used by Hegel and Marx. Hegel's dialectic, however, is based on belief in spirit, and Marx's dialectic is based on belief in matter. Dōgen, through the Buddhist dialectic, wants to lead us away from thoughts based on belief in spirit and matter.

Dōgen recognized the existence of something that is different from thought; that is, reality in action. Action is completely different from intellectual thought and completely different from the perceptions of our senses. So Dōgen's method of thinking is based on action and, because of that, it has some unique characteristics.

First, Dōgen recognized that things we usually separate in our minds are, in action, one reality. To express this oneness of subject and object Dōgen says, for example:

> If a human being, even for a single moment, manifests the Buddha's posture in the three forms of conduct, while [that person] sits up straight in *samādhi,* the entire world of Dharma assumes the Buddha's posture and the whole of space becomes the state of realization.

This sentence, taken from the *Bendōwa* chapter (Chapter One), is not illogical but it reflects a new kind of logic.

Secondly, Dōgen recognized that in action, the only time that really exists is the moment of the present, and the only place that really exists is this place. So the present moment and this place—the here and now—are very important concepts in Dōgen's philosophy of action.

The philosophy of action is not unique to Dōgen; this idea was also the center of Gautama Buddha's thought. All the Buddhist patriarchs of ancient India and China relied upon this theory and realized Buddhism itself. They also recognized the oneness of reality, the importance of the present moment, and the importance of this place.

But explanations of reality are only explanations. In the *Shōbōgenzō,* after he had explained a problem on the basis of action, Dōgen wanted to point the reader into the realm of action itself. To do this, he sometimes used poems, he sometimes used old Buddhist stories that suggest reality, and he sometimes used symbolic expressions.

So the chapters of the *Shōbōgenzō* usually follow a four-phased pattern. First Dōgen picks up and outlines a Buddhist idea. In the second phase, he examines the idea very objectively or concretely, in order to defeat idealistic or intellectual interpretations of it. In the third phase, Dōgen's expression becomes even more concrete, practical, and realistic, relying on the philosophy of action. And in the fourth phase, Dōgen tries to suggest reality with words. Ultimately, these trials are only trials. But we can feel something that can be called reality in his sincere trials when we reach the end of each chapter.

I think this four-phased pattern is related with the Four Noble Truths preached by Gautama Buddha in his first lecture. By realizing Dōgen's method of thinking,

we can come to realize the true meaning of Gautama Buddha's Four Noble Truths. This is why we persevere in studying the *Shōbōgenzō.*

Notes on the Translation
by Chodo Cross

Source Text

The source text for Chapters Seventy-three to Ninety-five is contained in volumes ten to twelve of Nishijima Roshi's twelve-volume *Gendaigo-yaku-shōbōgenzō* (*Shōbōgenzō in Modern Japanese*). The *Gendaigo-yaku-shōbōgenzō* contains Dōgen's original text, notes on the text, and the text rendered into modern Japanese. Reference numbers enclosed in brackets at the beginning of some paragraphs of this translation refer to corresponding page numbers in the *Gendaigo-yaku-shōbōgenzō,* and much of the material reproduced in the notes comes from the *Gendaigo-yaku-shōbōgenzō.*

The *Gendaigo-yaku-shōbōgenzō* is based upon the ninety-five–chapter edition of the *Shōbōgenzō,* which was arranged in chronological order by Master Hangyō Kōzen sometime between 1688 and 1703. The ninety-five–chapter edition is the most comprehensive single edition, including important chapters such as *Bendōwa* (Chapter One, Vol. I) and *Hokke-ten-hokke* (Chapter Seventeen, Vol. I) that do not appear in other editions. Furthermore, it was the first edition to be printed with woodblocks, in the Bunka era (1804–1818), and so the content was fixed at that time. The original woodblocks are still preserved at Eiheiji, the temple in Fukui prefecture that Dōgen founded.

Sanskrit Terms

As a rule, Sanskrit words such as *samādhi* (the balanced state), *prajñā* (real wisdom), and *bhikṣu* (monk), which Dōgen reproduces phonetically with Chinese characters, read in Japanese as *zanmai, hannya,* and *biku,* have been retained in Sanskrit form.

In addition, some Chinese characters representing the meaning of Sanskrit terms that will already be familiar to readers (or which will become familiar in the course of reading the *Shōbōgenzō*) have been returned to Sanskrit. Examples are *hō* ("reality," "law," "method," "things and phenomena"), usually translated as "Dharma" or "*dharma*s"; *nyorai* ("Thus-come"), always translated as "Tathāgata"; and *shōmon* ("voice-hearer"), always translated as *"śrāvaka."*

The Glossary of Sanskrit Terms includes all Sanskrit terms appearing in this volume not included in the Glossary of Sanskrit Terms in Volumes I–III.

Chinese Proper Nouns

In general Chinese proper nouns have been romanized according to their Japanese pronunciation—as Dōgen would have pronounced them for a Japanese audience. Thus, we have let the romanization of all names of Chinese masters follow the Japanese pronunciation, while also adding an appendix showing the Chinese romanization of Chinese masters’ names.

Chinese Text

Dōgen wrote the *Shōbōgenzō* in Japanese, that is to say, using a combination of Chinese characters (squared ideograms usually consisting of many strokes) and the Japanese phonetic alphabet which is more abbreviated. Chinese of course is written in Chinese characters only. Therefore when Dōgen quotes a passage, or borrows a phrase, from a Chinese text—as he very often does—it is readily apparent to the eye as a string of Chinese ideograms uninterrupted by Japanese squiggles. We attempted to mirror this effect, to some degree, by using italics for such passages and phrases. (Editorial Note: In this BDK English Tripiṭaka Series edition, all such passages appear in quotemarks. Also, in adherence to the publishing guidelines of the BDK English Tripiṭaka Series, all Chinese characters have been omitted in this reprint edition. Interested readers may consult the original Windbell Publications edition, *Master Dogen’s Shobogenzo, Books 1–4.*)

The Meaning of *Shōbōgenzō,* “True Dharma-eye Treasury”

Shō means “right” or “true.” *Hō,* “law,” represents the Sanskrit “Dharma.” All of us belong to something that, prior to our naming it or thinking about it, is already there. And it already belongs to us. “Dharma” is one name for what is already there.

Hōgen, “Dharma-eye,” represents the direct experience of what is already there. Because the Dharma is prior to thinking, it must be directly experienced by a faculty that is other than thinking. *Gen,* “eye,” represents this direct experience that is other than thinking.

Shōbōgen, “true Dharma-eye,” therefore describes the right experience of what is already there.

Zō, "storehouse" or "treasury," suggests something that contains and preserves the right experience of what is already there. Thus, Nishijima Roshi has interpreted *Shōbōgenzō,* "true Dharma-eye treasury," as an expression of zazen itself.

Any virtue that this translation has stems entirely from the profoundly philosophical mind, the imperturbable balance, and the irrepressible optimism and energy of Nishijima Roshi.

SHŌBŌGENZŌ
THE TRUE DHARMA-EYE TREASURY
VOLUME IV

by

Dōgen

[Chapter Seventy-three]

Sanjūshichi-bon-bodai-bunpō 244c3

Thirty-seven Elements of *Bodhi*

Translator's Note: Sanjūshichi-bon *means "thirty-seven kinds."* Bodai *represents the Sanskrit* bodhi, *which means "the truth," and* bunpō *means "elements" or "methods." So* sanjūshichi-bon-bodai-bunpō *means "thirty-seven elements of the truth." There are two fundamental schools of Buddhism: the Hinayana (Small Vehicle) and the Mahayana (Great Vehicle). The thirty-seven methods are usually said to belong to Hinayana Buddhism, because they are discussed in the* Abhidharmamahāvibhāṣā-śāstra, *which is one of the primary texts of Hinayana Buddhism. In Japan, and especially among Mahayana Buddhist masters, it was very rare for Buddhist monks to discuss these teachings. But Master Dōgen has his own views on Mahayana and Hinayana. According to him, there exists only the Buddhism that Gautama Buddha taught. He thought that any distinctions between Mahayana and Hinayana are reflections of the different ages and cultures in which the two schools of Buddhism were taught, and he refused to discriminate between the two Buddhist streams. In this chapter Master Dōgen explains the thirty-seven elements of the truth with no division into Hinayana or Mahayana, but based upon the practice of zazen.*

[3] The reality[1] of eternal buddhas is present; it is, namely, the teaching, practice, and experience of "the thirty-seven elements of *bodhi*."[2] The entanglement of ascending and descending through their classification is just the entangled state of reality, which we call "the buddhas" and which we call "the patriarchs."

[4] The Four Abodes of Mindfulness[3]

The first is the reflection that the body is not pure. The second is the reflection that feeling is suffering. The third is the reflection that mind is without constancy. The fourth is the reflection that *dharma*s are without self.

[5] "The reflection that the body is not pure": The individual bag of skin reflected as a body in the present is "the whole universe in ten directions";[4] because it is "the real body,"[5] it is "the reflection that the body is not pure" springing up on the road of vivid action. If not for springing up, reflection would be impossible. It would be as if the body did not exist. Action itself would be impossible. The act of preaching would be impossible. The act of reflection would be impossible. But in fact the realization of realized reflection is already present: remember, it is the realized state of vivid springing up. What has been called "realized reflection" is everyday actions: sweeping the ground and sweeping the floor. Because we sweep the ground unaware "what number moon"[6] it is, and sweep the ground and sweep the floor aware that "this is just the second moon,"[7] the whole earth is as it is. Reflection on the body is the body's reflection: it is not that, by means of the body's reflection, something else reflects. Reflection itself, in the very moment of it, is the superlative having arrived. When body reflection is realized, mental reflection is not at all worth groping for and is not realized. Thus, [body-reflection] is diamond *samādhi*[8] and *śūraṃgama samādhi,*[9] both of which are the reflection that the body is not pure. In general, the principle of seeing the bright star in the middle of the night is expressed as "the reflection that the body is not pure." It is not a question of relative purity and impurity. The actual body is not pure. This real body is not pure. In learning in practice like this, when demons become buddha, they utilize the demon to defeat the demon and to become buddha. When buddhas become buddha, they utilize buddha to aim
245a at buddha and to become buddha. When human beings become buddha, they utilize the human being to regulate the human being and to become buddha. We should investigate the truth that a way through exists in the utilization itself. It is like the method of washing a robe, for example: water is dirtied by the robe and the robe is permeated by the water. Whether we use this water and carry on washing or change this water and carry on washing, we are still using water, and still washing the robe. In washing it once and washing it a second time, if it does not look clean, do not linger in idle vacillation! When all the water is used up, we carry on with other water; [even] when the robe is clean, we carry on washing the robe.[10] For water, we use many sorts of water: all sorts are suitable for washing a robe. We can investigate the truth that when water is impure, we know that there may be fish.[11] As for robes,

all sorts of robes need washing. Through effort like this, the reality of washing the robe is realized; and, at the same time, we see what purity is. The point here is that to permeate the robe with water is not necessarily the original aim, and to dirty the water with the robe is not the original aim: it is in using dirty water to wash the robe that the original aim of washing the robe exists. There are also methods of washing the robe and of washing things, by using fire, wind, soil, water, and space. And there are methods of washing and cleaning earth, water, fire, wind, and space by using earth, water, fire, wind, and space. The point of the present "reflection that the body is not pure" is also like this. On this basis, the totality of "body," the totality of "reflection," and the totality of "not being pure" are just the *kaṣāya* to which a mother gives birth.[12] If a *kaṣāya* is not the *kaṣāya* to which a mother gives birth, Buddhist patriarchs never use it—how could Śāṇavāsa be the only one? We should carefully apply our minds to this truth, learning it in practice and perfectly realizing it.

[10] "The reflection that feeling is suffering": Suffering *is* feeling. It is neither one's own nor from outside; it is not tangible, neither is it intangi- 245b
ble. It is the feeling of the living body, the suffering of the living body. It means sweet ripe melons being replaced by bitter[13] gourds, which is bitter to the skin, flesh, bones, and marrow, and bitter to the conscious mind, the unconscious mind, and so on. [This reflection] is mystical power and practice and experience, which are one step ascendant[14]—mystical power that springs out from the entire stem and springs out from the whole root. Thus, "It has been said that living beings suffer; at the same time, there are suffering living beings."[15] Living beings are beyond self and beyond others; "at the same time, there are suffering living beings": in the end it is impossible to deceive others. Though sweet melons are totally sweet right through to their stems and bitter gourds are totally bitter right to the whole of their roots, suffering is not easily groped. We should ask ourselves: What is suffering?

[11] "The reflection that mind is without constancy": The eternal buddha Sōkei says, "That without constancy is the buddha-nature."[16] So nonconstancy, though [variously] understood by various beings, is always the buddha-nature. Great Master Yōka Shinkaku says, "Actions are nonconstancy; all is empty. Just this is the Tathāgata's great and round realization."[17] The present "reflection that the mind is nonconstancy" is itself the Tathāgata's great and round realization, and it is the great and roundly realized Tathāgata.

Mind, even if it intends not to reflect, follows the external world completely; therefore, where there is mind there is also reflection. In general, arrival at the supreme truth of *bodhi,* realization of the supreme right and balanced truth, is just "nonconstancy" and is "reflection of the mind." The mind is not necessarily constant: because it goes far beyond the four lines[18] and transcends the hundred negations,[19] fences, walls, tiles, pebbles, and stones large and small are "the mind" itself, are "nonconstancy" itself, and are "reflection" itself.

[12] "The reflection that *dharma*s are without self": The long has a long Dharma body, and the short has a short Dharma body. Because they are a realized state of vigorous activity, they are without self. A dog is the buddha-nature as being without, and a dog is the buddha-nature as existence.[20] All living beings are without the buddha-nature.[21] All instances of buddha-nature are without living beings.[22] All buddhas are without living beings. All buddhas
245c are without buddhas. All instances of the buddha-nature are without the buddha-nature. All living beings are without living beings. Because it is like this, we learn all *dharma*s being without all *dharma*s as "the reflection that *dharma*s are without self." Remember, it is a springing free from the whole body of self-entanglement.

[14] Śākyamuni Buddha says, "All buddhas and bodhisattvas will rest in this teaching forever, regarding it as a sacred womb."

So all buddhas and bodhisattvas have regarded these four abodes of mindfulness as a sacred womb. Remember, they are the sacred womb of [bodhisattvas of] balanced awareness[23] and the sacred womb of [bodhisattvas of] fine awareness.[24] [The Buddha] has spoken of "all buddhas and bodhisattvas," and so [the four abodes] may not stop at fine awareness. Even buddhas regard them as a sacred womb. And bodhisattvas who have sprung free from states prior to balanced awareness or beyond subtle awareness also regard these four abodes of mindfulness as a sacred womb. Truly, the skin, flesh, bones, and marrow of the buddhas and the patriarchs are nothing other than the four abodes of mindfulness.[25]

[15] The Four Kinds of Right Restraint[26] (Also called the four kinds of right exertion)

The first is to prevent bad that has not yet occurred. The second is to

cause to be extinguished bad that has already occurred. The third is to cause to occur good that has not yet occurred. The fourth is to promote the good that has already occurred.

[16] "To prevent bad that has not yet occurred": What is called bad does not always have established forms and grades; the term has been established land by land and sphere by sphere. Nevertheless, prevention of that which has not yet occurred is called the Buddha-Dharma, and we have received its authentic transmission. They say that in the understanding of non-Buddhists the primeval self is seen as fundamental, but in the Buddha-Dharma we should not be like that. Now, let us inquire, at the time when "bad has not yet occurred," where is it? To say that it will exist in the future is to be forever a non-Buddhist of nihilism.[27] To say that the future becomes the present is not an insistence of the Buddha-Dharma: the three times would have to be confused. If the three times were confused, all *dharma*s would be confused. If all *dharma*s were confused, real form would be confused. If real form were confused, buddhas alone, together with buddhas, would be confused. For this reason, we do not say that the future will, in future, become the present. Let us inquire further: what thing does "bad that has not yet occurred" describe? Who has known it or seen it? For it to be known and seen, there must be a time of its nonoccurrence and a time of something other than its nonoccurrence. In that case, it could not be called something that had not yet occurred. It would have to be called something that has already vanished. Without studying under non-Buddhists or *śrāvaka*s and others of the Small Vehicle, we should learn in practice "the prevention of bad that has not yet occurred." All the bad in the universe is called "bad that has not yet occurred," and it is bad that does not appear. Nonappearance means "yesterday preaching an established rule, today preaching an exception to the rule."[28] 246a

"To cause to be extinguished bad that has already occurred":[29] "Already occurring" means totally happening. Totally happening means half-happening. Half-happening means what is happening here and now. What is happening here and now is obstructed by happening itself; it has sprung free from the brains of happening. Causing this [bad] to be extinguished describes Devadatta's living body entering hell, and Devadatta's living body attaining affirmation;[30] it describes a living body entering a donkey's womb, and a

living body becoming buddha.[31] Grasping this principle, we should learn in practice what "causing extinction" means. Extinction means springing free from extinction and getting clear of it.

[19] "To cause to occur good that has not yet occurred" is satisfaction with the features we had before our parents were born, is clarification prior to the sprouting of creation, and is understanding preceding Majestic Sound.

[20] "To promote the good that has already occurred": Remember, this does not speak of causing to occur the good that has already occurred; it is about promoting [good]. It is [the Buddha], having seen for himself the bright star, going on to make others see the bright star; it is eyes becoming the bright
246b star; it is "confusion being followed by thirty years of not lacking for salt and vinegar."[32] For example: because we are promoting [good], [good] is already happening, and so "the ravine being deep, the dipper's handle is long,"[33] and "only because we had it did he come."[34]

> [21] The Four Bases of Mystical Ability[35]
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> The first is volition as a base of mystical ability, the second is mind as a base of mystical ability, the third is forward progression as a base of mystical ability, and the fourth is thinking as a base of mystical ability.

[21] "Volition as a base of mystical ability" is the body-mind "aiming to become buddha,"[36] it is "looking forward to the pleasure of a nap,"[37] and it is "why I bow to you."[38] In sum, volition as a mystical basis is utterly beyond the purposes of a body and mind; it is "birds flying in the boundless sky" and "fish swimming in water that is clear to the bottom."[39]

[22] "Mind as a base of mystical ability" is fences, walls, tiles, and pebbles; it is mountains, rivers, and the earth; it is individual instances of the triple world; it is the completely red bamboo and wood of a chair.[40] Because all [mind] is able to be utilized, the mind of Buddhist patriarchs can exist, the mind of the common and the sacred can exist, the mind of grass and trees can exist, and the mind of fantastic apparitions can exist. All mind is mind as a base of the mystical.

[23] "Forward progression[41] as a base of mystical ability" is "being on top of a hundred-foot pole and stepping straight ahead." Where is the top of a hundred-foot pole? They say that we cannot find it without going straight ahead. A step straight ahead is not to be denied, but "this place is the place

where something ineffable exists"—explain it as going forward or explain it as going back.[42] Just in the moment of "forward progression as a base of the mystical," the whole universe in ten directions, following from that mystical base, arrives. Following from that mystical base, it has arrived.

[24] "Thinking as a base of mystical ability is all the Buddhist patriarchs, their karmic consciousness[43] unclear, having nothing upon which they can originally rely."[44] There is thinking by the body, there is thinking by the mind, there is thinking by consciousness, there is thinking by straw sandals, and there is thinking by the self that precedes the *kalpa* of emptiness.

These are also called the four bases of free will.[45] They are a state without hesitation. Śākyamuni Buddha says, "Not yet moving and yet having arrived is called the base of free will." In conclusion, then, sharpness is like the point of a needle, and squareness is like the side of a chisel.

> [25] The Five Root-forces[46]
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> The first is belief as a root, the second is diligence as a root, the third is mindfulness as a root, the fourth is balance as a root, and the fifth is wisdom as a root.

[25] "Belief as a root," remember, is beyond self, beyond others, beyond our own intention, beyond our own contrivance, beyond outside influence, 246c
and beyond independently established criteria; thus "it has been transmitted intimately between east and west."[47] Belief demonstrated with the whole body is called belief. It follows inevitably from the condition of buddhahood, "following circumstances completely"[48] and following itself completely.[49] Unless the condition of buddhahood is present, the belief is not realized. For this reason it is said that "The great ocean of the Buddha-Dharma is entered by belief itself."[50] In sum, the place where the belief is realized is the place where Buddhist patriarchs are realized.

[27] "Diligence as a root" is to have been concentrating on just sitting; it is to rest without being able to rest; it is to have got rest and still to be getting rest; it is "a terribly hard worker";[51] it is "one who does not work so hard";[52] it is a terribly hard not-hard-working first and second moon.[53] Śākyamuni Buddha says, "I have constantly practiced diligence, and for this reason I have already realized *anuttara samyaksaṃbodhi.*"[54] This "constant practicing" is head-to-tail rightness, through the whole past, present, and

future. "I constantly practice diligence" says "I have already realized *bodhi.*" Because "I have already realized the supreme truth of *bodhi,*" "I constantly practice diligence." How else could it be "constant practice"? How else could "I have already realized" it? Commentary teachers and sutra teachers cannot see or hear this teaching; how much less could they have learned it in practice.

[28] "Mindfulness as a root" is a withered tree as a mass of red flesh.[55] We call a mass of red flesh "a withered tree," and a withered tree is "mindfulness as a root." We ourselves who are groping for the mark are mindfulness. There is mindfulness that exists in moments of owning one's body,[56] and there is mindfulness that exists in moments of having no mind.[57] There is conscious mindfulness,[58] and there is mindfulness in which there is no body.[59] The very life-root of all the people on Earth is "mindfulness as a root." The very life-root of all the buddhas in the ten directions is "mindfulness as a root." There can be many people in one state of mindfulness and many states of mindfulness in one person. At the same time, there are people who have mindfulness and there are people who do not have mindfulness. People do not always have mindfulness, and mindfulness is not nec-
247a essarily connected with people. Even so, through the skillful maintenance of this "mindfulness as a root," the virtue of perfect realization exists.

[29] "Balance as a root" is keeping one's eyebrows to oneself or "lifting up an eyebrow."[60] Thus, it is [both] "not being unclear about cause and effect" and "not falling subject to cause and effect"[61]—and consequently entering the womb of a donkey or entering the womb of a horse.[62] It is like a rock enveloping a jewel: we cannot call it completely rock or completely jewel. It is like the ground bearing mountains: we cannot call it totally ground or totally mountains. At the same time, it springs out from the brain, and springs in.

[30] "Wisdom as a root is not knowing of the existence of the buddhas of the three times" but "knowing the existence of cats and white oxen."[63] We should not say "Why is it so?" It is beyond expression. In the nostrils exist in-breath and out-breath. In a fist exist fingertips. A donkey maintains and relies upon a donkey, a well meets with a well,[64] and, in conclusion, a root succeeds to a root.

[31] The Five Powers[65]

The first is belief as a power, the second is diligence as a power, the

third is mindfulness as a power, the fourth is balance as a power, and the fifth is wisdom as a power.

[32] "Belief as a power" is being duped by ourselves and having no place of escape; it is being called by others and having to turn the head; it is "from birth to old age, being just this";[66] it is tumbling over seven times and carrying on regardless; it is falling down eight times and gathering oneself together. Thus, belief is like a crystal. The transmission of Dharma and the transmission of the robe are called "belief." It is the transmission of buddhas and the transmission of patriarchs.

[33] "Diligence as a power is explaining what cannot be practiced and practicing what cannot be explained."[67] That being so, being able to explain one inch is nothing more than[68] being able to explain one inch, and being able to practice one word is nothing more than being able to practice one word. Getting power in exertion itself[69] is "diligence as a power."

[34] "Mindfulness as a power" is a "great brute, pulling a person's nostrils."[70] Thus, it is nostrils pulling a person, it is to throw away a jewel and get back a jewel,[71] and it is to throw away a tile and get back a tile. Further, failure to throw it away means thirty strokes.[72] Even if used by all people in the world, it will never be eroded.

[35] "Balance as a power is like a child getting its mother,"[73] or like a mother getting her child. Or it is like the child getting the child itself, or like the mother getting the mother herself. But it is neither the swapping of a 247b
head and a face nor the buying of gold with gold. It is just a song growing gradually louder.

[36] "Wisdom as a power" is of deep and long years, and is like a ferry coming to a crossing. For this reason, it was described in ancient times as "like a crossing getting a ferry."[74] The point is that a crossing is inevitably just the fact of the ferry. A crossing not being hindered by a crossing is called a ferry. Spring ice naturally melts ice itself.

[37] Seven Limbs of the Balanced State of Truth[75]

The first is deciding among teachings as a limb of the truth, the second is diligence as a limb of the truth, the third is joy as a limb of the truth, the fourth is elimination as a limb of the truth, the fifth is detachment

as a limb of the truth, the sixth is balance as a limb of the truth, and the seventh is mindfulness as a limb of the truth.

[38] "Deciding among teachings as a limb of the truth" is "If there is a thousandth or a hundredth of a gap, the separation is as great as that between heaven and earth."[76] Thus, to arrive at the truth is neither difficult nor easy: all that is necessary is to decide for oneself.[77]

[38] "Diligence as a limb of the truth" is never having plundered a market.[78] Both in buying oneself and in expending oneself, there is a definite price and there is recognition of worth. Though we seem to suppress ourselves and to promote others, a blow through the whole body does not break us. While we have not yet ceased expending the self on a word of total transformation,[79] we meet a trader who buys the self as a totally transformed mind.[80] "Donkey business is unfinished, but some horse business comes in."[81]

[39] "Joy as a limb of the truth" is the sincerity of a granny's mind when blood is dripping. The thousand hands and eyes of Great Compassion![82] Leave them as they are, immensely busy. Plum flowers are peeping from the December[83] snow. In the scenery of coming spring a great master is cold. Even so, he is full of life and belly laughter.

[40] "Elimination[84] as a limb of the truth" is, when being in oneself, not getting involved with oneself, and when being in the outside world, not getting involved with the outside world. It is me having got it, you not having got it. It is ardently expressing ourselves and going among alien beings.

[41] "Detachment as a limb of the truth" is "Though I have brought it, others do not accept it."[85] It is a Chinese person, even when barefoot, walking like a Chinese person. It is Persians from the southern seas wanting to get ivory.

[41] "Balance as a limb of the truth" is, before the moment, preserving the eye that precedes the moment;[86] it is blowing our own noses; and it is
247c grasping our own rope and leading ourselves. Having said that, it is also being able to graze a castrated water buffalo.[87]

[42] "Mindfulness as a limb of the truth" is outdoor pillars walking in the sky. Thus, it is the mouth being like an acorn and the eyes being like eyebrows and at the same time it is to burn sandalwood in a sandalwood forest, and it is the roar of a lion in a lion's den.[88]

[43] The Eight Branches of the Right Path[89]

The first is right view as a branch of the path, the second is right thinking as a branch of the path, the third is right speech as a branch of the path, the fourth is right action as a branch of the path, the fifth is right livelihood as a branch of the path, the sixth is right effort as a branch of the path, the seventh is right mindfulness as a branch of the path, and the eighth is right balance as a branch of the path.

[44] "Right view as a branch of the path" is the inside of the eyes containing the body. At the same time, even prior to the body we must have the eye that is prior to the body.[90] Though the view has been grandly realized in the past, it is realized now as the real universe and is experienced immediately. In sum, those who do not put the body into the eyes are not Buddhist patriarchs.

[44] "Right thinking[91] as a branch of the path": When [we] establish this thinking, the buddhas of the ten directions all appear.[92] So the manifestation of the ten directions, and the manifestation of the buddhas, are just the time of the establishment of this concrete thinking.[93] When we establish this concrete thinking we are beyond self and transcending the external world; at the same time, in the very moment of the present, on thinking concrete facts we go straight to Vārāṇasī.[94] The place where the thinking exists is Vārāṇasī. An eternal buddha[95] says, "I am thinking the concrete state of not thinking." "How can the state of not thinking be thought?" "It is different from thinking." This is right consideration, right thinking.[96] To break a zafu is right thinking.

[45] "Right speech as a branch of the path" is the mute self not being mute. Mutes among [ordinary] people have never been able to express the truth. People in the mute state are not mutes: they do not aspire to be saints, and do not add something spiritual onto themselves. [Right speech] is mastery of the state in which the mouth is hung on the wall; it is mastery of the state in which all mouths are hung on all walls; it is all mouths being hung on all walls.[97]

[46] "Right action as a branch of the path" is to leave family life[98] and to practice the truth, it is to go into the mountains and to gain experience. Śākyamuni Buddha says, "The thirty-seven elements are the actions of a monk." The actions of a monk[99] are beyond the Great Vehicle and beyond 248a

the Small Vehicle. There are buddha-monks, bodhisattva-monks, *śrāvaka*-monks, and so on. None has succeeded to the right action of the Buddha-Dharma, and none has received the authentic transmission of the great truth of the Buddha-Dharma, without leaving family life. Notwithstanding scant pursuit of the truth by laypeople as *upāsaka*s and *upāsikā*s,[100] there is no past example of one arriving at the truth. When we arrive at the truth, we inevitably leave family life. How can people who are not able to leave family life succeed to the position of a buddha? Nevertheless, for the last two or three hundred years in the great kingdom of Song, people calling themselves priests of the Zen sect have habitually said, "Pursuit of the truth by a layman[101] and pursuit of the truth by one who has left family life[102] are just the same." They are a tribe of people who have become dogs, for the sole purpose of making the filth and urine[103] of laypeople into their food and drink. Sometimes they say to kings and their ministers, "The mind in conducting the myriad affairs of state[104] is just the mind of patriarchs and buddhas, other than which there is no mind at all." Kings and ministers, never having discerned right preaching and right Dharma, delightedly bestow on them gifts such as the titles of master.[105] The monks who speak such words are Devadattas. In order that they might feed upon tears and spit, they produce childish and demented talk like this. They are deplorable. They are not the kindred of the Seven Buddhas. They are demons and animals. They are like this because they have never known learning the truth with body and mind, they do not learn in practice, they do not know leaving family life with body and mind, they are ignorant of rule by kings and ministers, and they have never seen the great truth of the Buddhist patriarchs even in a dream. Layman Vimalakīrti[106] met the time when the Buddha manifested himself in the world, but there was much Dharma that he left unexpressed and not a little learning that he failed to attain. Layman Hōun[107] practiced in a succession of patriarchs' orders, but he was not admitted into the inner sanctum of Yakusan and he could not equal Kōzei.[108] He merely poached a reputation for learning in practice: the reality of learning in practice was not present in him. Others such as Ri
248b Fuma[109] and Yō Bunkō[110] each felt that they had experienced satisfaction, but they never tasted dairy-cake, much less tasted picture-cake. How much less could they have eaten the gruel and rice[111] of a Buddhist patriarch? They never possessed the *pātra*. It is pitiful that their whole life as a bag of skin

was in vain. I universally recommend heavenly beings, human beings, dragon beings, and all living beings, throughout the ten directions, longingly to venerate the distant Dharma of the Tathāgata, and without delay to leave family life and practice the truth, and thus to succeed to the position of a buddha and the position of a patriarch. Do not listen to the inadequate words of "Zen masters" and the like. Because they do not know the body and do not know the mind, they speak such words. That is to say, utterly lacking compassion for living beings, having no desire to preserve the Buddha-Dharma, and solely wishing to feed upon the urine and filth of laypeople, they have become evil hounds, and those dogs with human faces and dogs with human skin speak such words. Do not sit with them and do not speak with them. Do not abide with them. Their living bodies have already fallen into the state of animals. If monks had urine and filth in abundance, they would say that monks were superior. Because the urine and filth of monks are not enough for these animals, they speak such words. Among the writings of the more than five thousand scrolls,[112] we find neither evidence nor any principle that the lay mind and the mind that leaves family life are the same. There is no such trace in more than two thousand years. The Buddhist patriarchs of fifty generations, and of forty ages and more,[113] have never said so. Even to become a *bhikṣu* who breaks the precepts or who has no precepts, and who is without Dharma and without wisdom, may be better than possessing wisdom and keeping the precepts as a layperson. The reason is that a monk's action is wisdom itself, realization itself, the truth itself, and the Dharma itself. Although laypeople may have good roots[114] and virtues appropriate to their station, in the good roots and virtues of the body-mind they are scant. During the whole 248c
life of the teaching, no one at all has attained the truth as a layperson. This is because lay life has never been a good place for learning the Buddha's truth, and because the obstacles it presents are many. When we look into the bodies and minds of those who insist that a mind for state affairs and the mind of the ancestral masters are the same, they are never bodies and minds of the Buddha-Dharma: they may not have received the transmission of the Buddhist patriarchs' skin, flesh, bones, and marrow. It is pitiful that, even while meeting the Buddha's right Dharma, they have become animals. Because this is the way it is, the eternal buddha of Sōkei left his parent at once and went in search of a master. This is right action. Before he heard the *Diamond*

Sutra and established the mind, he lived in a family as a woodcutter. When he heard the *Diamond Sutra* and was influenced by the lingering fragrance[115] of the Buddha-Dharma, he threw down his heavy burden and left family life. Remember, when the body-mind possesses the Buddha-Dharma it is impossible to remain in lay life. This has been so for all the Buddhist patriarchs. We can say that people who assert that it is unnecessary to leave family life commit a sin even heavier than the grave sins,[116] and they are even more wicked than Devadatta. Knowing them to be worse than the group of six *bhikṣu*s, the group of six nuns, the group of eighteen *bhikṣu*s, and so on, do not converse with them. A lifetime is not long; there is no time to be spent conversing with such demons and animals. Furthermore, this human body, received as a result of the seeds of seeing and hearing the Buddha-Dharma in past ages, is like a tool of the universe: it is neither to be made into a demon nor to be aligned with demons. Remembering the profound benevolence of the Buddhist patriarchs, and preserving the goodness of the milk of Dharma, do not listen to the howling of the evil hounds, and neither sit with nor eat with the evil hounds. When the founding patriarch of the Sūzan Mountains,
249a the eternal buddha, left the Buddha's kingdom of India far behind him and came from the west to the remote country of China, the right Dharma of the Buddhist patriarchs was transmitted in his person. If he had not left family life and attained the truth, such a thing would not have been possible. Before the ancestral master came from the west, living beings, human and divine, in the Eastern Lands, had never seen or heard the right Dharma. So remember, the authentic transmission of the right Dharma is solely [due to] the merit of leaving family life. When Great Master Śākyamuni graciously relinquished his father's throne, he declined the succession not because the position of a king has no value but because he wished to succeed to the most valuable position of all: the position of a buddha. The position of a buddha is just the position of one who has left family life; it is a position to which all the gods and human beings of the triple world bow their heads in reverence.[117] It is a seat not shared by King Brahmā or by King Śakra. How much less could it be a seat shared by the human kings and dragon kings of lower worlds? It is the position of the supreme, right, and balanced truth. The position itself is able to preach Dharma to save the living, and to radiate brightness and manifest auspicious phenomena. All actions in this position of one who has left fam-

ily life are right action itself, they are actions to which the many buddhas and the Seven Buddhas have long been attached, and they are not perfectly realized except by buddhas alone, together with buddhas. People who have yet to leave family life should pay homage to and provide for those who have already left family life, they should bow down their heads in respect, and they should serve offerings by sacrificing body and life. Śākyamuni Buddha says, "To leave family life and receive the precepts is to be the seed of Buddha. It is to be a person who has already attained salvation." So remember, salvation means leaving family life. Those who have not left family life are in a depressed state. We should feel sad for them. In general, it is impossible to enumerate the instances on which, during his lifetime of preaching, the Buddha has praised the merit of leaving family life; Śākyamuni preaches it wholeheartedly, and all the buddhas certify it. People who have left family life, even if they break the precepts and neglect training, can attain the truth. No layperson has ever attained the truth. When emperors do prostrations to monks and nuns, monks and nuns do not return the prostration. When gods 249b
do prostrations to people who have left family life, the *bhikṣu*s and *bhikṣuṇī*s never return the prostration. This is because the merit of leaving family life is preeminent. If they received the prostrations of *bhikṣu*s and *bhikṣuṇī*s who have left family life, the palaces, radiance, and good fortune of the gods in heaven would collapse at once, and so [the custom] is like this. In sum, since the Buddha-Dharma spread to the east, while attainment of the truth by people who have left family life has been as [prevalent as] rice, flax, bamboo, and reeds, no one has attained the truth as a layperson. Once the Buddha-Dharma has reached a person's eyes and ears, they urgently endeavor to leave family life. Clearly, the state of a layperson is not a place where the Buddha-Dharma abides. Those who say, on the contrary, that the body and mind in conducting state affairs is just the body-mind of the Buddhist patriarchs, have never seen and heard the Buddha-Dharma, they are sinners in darkest hell, they are stupid people who do not even see and hear their own words, and they are enemies of the nation. The reason they would like to establish the principle that a mind for state affairs and the mind of the Buddhist patriarchs are the same is that emperors—because the Buddha-Dharma is preeminent—are delighted at such an assertion. We should remember that the Buddha-Dharma is preeminent. It may happen that a mind in conducting

state affairs is the same as the mind of the Buddhist patriarchs; however, in the rare instance when the body-mind of the Buddhist patriarchs has become a body-mind conducting state affairs, it can never be the body and mind of conducting state affairs. “Zen masters” and the like who say that a mind for state affairs and the mind of Buddhist patriarchs are the same, are totally ignorant of how a mind actually works and how it is. How much less could they see, even in a dream, the mind of the Buddhist patriarchs. As a universal principle, [I recommend to] King Brahmā, King Śakra, human kings, dragon kings, demon kings, and every other kind of king: do not attach to the direct and indirect results of conduct in the triple world but soon leave home, receive the precepts, and practice the truth of the buddhas and the
249c patriarchs, and this will be a cause of buddhahood for vast eons. Do you not see that if Old Man Vimalakīrti had left family life, we would be able to meet with one more excellent than Vimalakīrti: that is, Vimalakīrti Bhikṣu. Today we are barely able to meet [*bhikṣu*s] like Subhūti,[118] Śāriputra,[119] Mañjuśrī, and Maitreya,[120] but we never meet half a Vimalakīrti. How much less could we meet three, four, or five Vimalakīrtis? Without meeting or knowing three, four, or five Vimalakīrtis, we can never meet, know, or maintain and rely upon the state of a Vimalakīrti.[121] Never having maintained and relied upon the state of a Vimalakīrti we do not meet Vimalakīrti as Buddha. If we do not meet Vimalakīrti as Buddha, then Vimalakīrti as Mañjuśrī, Vimalakīrti as Maitreya, Vimalakīrti as Subhūti,[122] Vimalakīrti as Śāriputra, and so on can never be. How much less could there be Vimalakīrti as mountains, rivers, and the earth, or Vimalakīrti as grass, trees, tiles, and pebbles; wind, rain, water, and fire; past, present, and future; and so on. The reason that such brightness and virtues are not visible in Vimalakīrti is that he did not leave family life. If Vimalakīrti had left family life, such virtues would be present in him. “Zen masters” and the like at the time of the Tang and Song dynasties, never having arrived at this principle, have randomly cited Vimalakīrti, considering that what he did was right and saying that what he said was right. These cronies, pitifully, do not know the spoken teaching and are blind to the Buddha-Dharma. Furthermore, many of them have gone so far as to consider and to say that the words of Vimalakīrti and of Śākyamuni are equal. Again, these have never known, or considered, the Buddha-Dharma, the patriarchs’ truth, or even Vimalakīrti himself. They say that Vimalakīrti’s

silence in addressing bodhisattvas[123] is the same as the Tathāgata's use of silence to teach people. This is to be grossly ignorant of the Buddha-Dharma. We can say that they have no capacity for learning the truth. The speech of the Tathāgata is, of course, different from that of others, and his silence also can never be like that of other types. That being so, the total silence of the Tathāgata and the total silence of Vimalakīrti do not deserve even to be com- 250a
pared. When we examine the ability of the cronies who have conceived that although the spoken teachings were different, the silences might have been alike, they do not deserve even to be seen as people in the vicinity of Buddha. It is sad that they have never experienced sounds and forms. How much less could they have experienced the brightness that springs from within sound and form? They do not even know that they should learn the silence in silence, and they do not even hear that it exists. In general, even among various types there are differences in movement and stillness; how could we say that Śākyamuni and miscellaneous types are the same, or discuss them as dissimilar? People who do not learn in practice in the inner sanctum of a Buddhist patriarch engage in such discussion. There again, many wrong people think, "Spoken teaching and active demeanor are insubstantial matters. The silent and unmoving state is the true reality." Expressions like this also are not the Buddha-Dharma. They are the speculations of people who have heard sutras and teachings of Brahmadeva, Īśvara,[124] and the like. How could the Buddha-Dharma be caught by movement and stillness? In the Buddhist state of truth is there movement and stillness, or is there no movement and stillness? Do we contact movement and stillness, or are we contacted by movement and stillness? Painstakingly research it in practice. Practitioners of later ages who are present now, do not let up. When we look at the great kingdom of Song today, people who have learned in practice the great truth of the Buddhist patriarchs appear to have become extinct; there are not [even] two or three of them. There are only people who believe that Vimalakīrti, being right, had total silence, and that we today who are not totally silent are inferior to Vimalakīrti. They utterly lack the vigorous road of the Buddha-Dharma. Likewise, there are only people who think that Vimalakīrti's total silence is just the same as the World-honored One's total silence. They utterly lack the light of clear discrimination. We can say that people who think and speak 250b
like this have no experience at all of learning in practice to see and hear the

Buddha-Dharma. Do not think that, just because they are people of the great kingdom of Song, they must be of the Buddha-Dharma. The reason may be easy to clarify: right action is the action of a monk. It is beyond the knowledge of commentary teachers and sutra teachers. The action of a monk means effort inside the cloud hall, prostrations inside the Buddha hall, washing the face inside the washroom,[125] and so on. It means joining hands and bowing, burning incense, and boiling water. This is right action. It is not only to replace a tail with a head;[126] it is to replace a head with a head; it is to replace the mind with the mind; it is to replace buddha with buddha; and it is to replace the truth with the truth.[127] This is just "right action as a branch of the path." If appreciation of the Buddha-Dharma is faulty, the eyebrows and whiskers fall down and out, and the face falls apart.

[62] "Right livelihood as a branch of the path" is early-morning gruel and noon rice,[128] is to stay in a temple's grounds and to let the soul play,[129] and is to demonstrate it directly upon the round wooden chair.[130] The less than twenty members of Old Jōshū's order are the realization of right livelihood; the less than ten members of Yakusan's order are the lifeblood of right livelihood; and the seven or eight members of Fun'yō's[131] order are the constant on which right livelihood hangs—because they are divorced from all forms of wrong livelihood. Śākyamuni Buddha says, "*Śrāvaka*s have never attained right livelihood." So the teaching, practice, and experience of a *śrāvaka* are never right livelihood. The flotsam of recent times, however, have said that we should not distinguish between *śrāvaka*s and bodhisattvas. Contending that we should rely upon the dignified forms and the precepts of each of the two, they judge the dignified forms and behavior that are the rule for a bodhisattva of the Great Vehicle by the rules of a *śrāvaka* of the Small Vehicle. Śākyamuni Buddha says, "A *śrāvaka*'s keeping of the precepts is a bodhisattva's violation of the precepts." So the *śrāvaka* precepts that *śrāvaka*s have considered to be keeping of the precepts, when viewed against the bodhisattva precepts, are all violations of the precepts. The other [prac-
250c tices]—balance and wisdom[132]—are also like this. Though such [precepts] as "Do not kill living things" are apparently the same in form for a *śrāvaka* and for a bodhisattva, there is necessarily a difference between them that is beyond the separation between heaven and earth. How much less could the principles authentically transmitted from buddha to buddha and from patri-

arch to patriarch be the same as those of *śrāvaka*s? There is not only right livelihood but also pure livelihood. In conclusion, just to learn in practice from a Buddhist patriarch may be right livelihood. Do not rely upon the views and opinions of commentary teachers and the like. Because "they have never attained right livelihood," they are not truly living their own lives.

[65] "Right effort as a branch of the path" is action that gouges out a whole body, and it is the fashioning of a human face in the gouging out of the whole body.[133] It is to ride upside down around the Buddha hall, doing one lap, two laps, three, four, and five laps, so that nine times nine comes to eighty-two. It is repeatedly to repay [the benevolence of] others, thousands and tens of thousands of times; it is to turn the head in any direction of the cross, vertically or horizontally; it is to change the face vertically or horizontally, in any direction of the cross; it is to enter the [master's] room and to go to the Dharma hall. It expresses "having met[134] at Bōshutei Pavilion, having met on Usekirei Peak, having met in front of the monks' hall,"[135] and having met inside the Buddha hall—there being two mirrors[136] and three kinds of reflection.

[66] "Right mindfulness as a branch of the path" is the eighty- or ninety-percent realization of the state of being duped by ourselves. To learn that wisdom occurs following from mindfulness is "leaving the father and running away."[137] To learn that wisdom occurs within mindfulness itself is to be fettered in the extreme. To say that being without mindfulness is right mindfulness is non-Buddhism. Neither should we see the animating soul of earth, water, fire, and wind as mindfulness. Upset states of mind, will, and consciousness are not called mindfulness. "You having got my skin, flesh, bones, and marrow"[138] is just "right mindfulness as a branch of the path."

[67] "Right balance as a branch of the path" is to get free of Buddhist patriarchs and to get free of right balance. It is others being well able to discuss. It is to make nose holes[139] by cutting out the top of the head. It is the twirling of an *uḍumbara* flower inside the right Dharma-eye treasury. It is the presence inside the *uḍumbara* flower of a hundred thousand faces of Mahākāśyapa breaking into a smile. Having used [this] state of vigorous activity for a long time, a wooden dipper is broken.[140] Thus, [right balance] is six years of floundering in the wilderness[141] and a night in which a flower 251a
opens.[142] It is, [when] "the holocaust at the end of a *kalpa* is blazing and the

great-thousand world is being totally destroyed, just to follow circumstances."[143]

[69] These thirty-seven elements of *bodhi* are the very eyes and nostrils, the skin, flesh, bones, and marrow, and the hands, feet, and real features of the Buddhist Patriarch. We have been learning in practice, as the thirty-seven elements of *bodhi,* the Buddhist Patriarch's whole person. At the same time, they are the realization of one thousand three hundred and sixty-nine realities,[144] [each of] which is a constituent element of *bodhi.* We should sit them away and we should get free of them.

Shōbōgenzō Sanjūshichi-bon-bodai-bunpō

Preached to the assembly at Kippō Temple in Etsu-u,[145] on the twenty-fourth day of the second lunar month in the second year of Kangen.[146]

Notes

[1] *Kōan.* See Chapter Three (Vol. I), *Genjō-kōan.*

[2] *Sanjūshichi-bon-bodai-bunpō,* from the Sanskrit *saptatriṃśad-bodhipakṣa-dharma.* The original meaning of *pakṣa* is wing, side, or flank, so that *bodhipakṣa-dharma* means "*dharma*s that are as wings to *bodhi*"; i.e., *dharma*s (matters or practices) that are constituent parts of *bodhi* (the balanced state of truth which is perfectly realized by the practice and experience of sitting in zazen—see *Fukanzazengi*). In the Chinese translation of the *Lotus Sutra* (LS 3.290), the thirty-seven elements are rendered as *sanjūshichi-bon-jodō-hō,* lit., "thirty-seven kinds of *dharma*s that aid the truth" (The *Threefold Lotus Sutra* has: "thirty-seven kinds of aids to the Way").

[3] *Shi-nen-jū.* The source text contains a note in small characters (added possibly by Master Dōgen, probably by a later editor) that the four are also called *shi-nen-jo,* which also means the four abodes of mindfulness. In Theravāda Buddhism today, they are usually called the four foundations of mindfulness. In Sanskrit, the four are: 1) *kāya-smṛtyupasthāna,* the body as an abode of mindfulness; 2) *vedanā-smṛtyupasthāna,* feelings as an abode of mindfulness; 3) *citta-smṛtyupasthāna,* mind as an abode of mindfulness; and 4) *dharma-smṛtyupasthāna, dharma*s (real things and phenomena) as an abode of mindfulness. The Sanskrit *smṛti* means "calling to mind," "consciousness of," or "mindfulness," and *upasthāna* means "approaching" or "abode." See Glossary of Sanskrit Terms.

[4] *Jin-juppō-kai.*

[5] *Shinjitsu-tai.* Master Chōsha Keishin said *jin-juppō-kai-shinjitsu-nin-tai:* "The whole universe in the ten directions is the real human body." See Chapter Fifty (Vol. III), *Shohō-jissō,* paragraph 222.

[6] *Dai-iku-getsu,* the words of Master Ungan Donjō, quoted in the *Keitokudentōroku,* chap. 14: While Master [Ungan] is sweeping, Isan says, "What a terribly hard worker!" The master says, "You should know that there is one who does not work so hard." Isan says, "In that case, the second moon is present." The master stands the broom on end, and asks, "What number moon is this?" Isan bows and leaves. Hearing of this, Gensha says, "That was just the second moon."

[7] *Sho-ze-dai-ni-getsu,* the words of Master Gensha Shibi. Ibid. *Dai-ni-getsu,* "the second moon," suggests divided consciousness.

[8] *Kongō-jō* (diamond *samādhi*), from the Sanskrit *vajra-samādhi,* means *samādhi* as a state of great stability.

[9] *Shuryōgon-jō* (*śūraṃgama samādhi*) means *samādhi* as a state of valiant onward progress. See Glossary of Sanskrit Terms and also Chapter Seventy-four, *Tenbōrin,* note 9.

[10] *Sui-jin-kō-yō-sui nari. E-jō-kō-kan-e nari.* This is in the style of a quotation from a Chinese text, with only the copulas (*nari*) written in phonetic Japanese characters. However, as no source has been traced, it is not clear whether these sentences are 1) a quotation from a Chinese source, 2) Master Dōgen's own expression, 3) a combination of both the above. There are many such instances of Chinese text in this chapter. Quotemarks have been used only when it is certain that Master Dōgen is quoting directly from a Chinese source.

[11] *Sui-daku-chi-u-gyo;* that is to say, fish can only live in water that is tainted by the presence of something for them to eat. Source not traced; see note 10.

[12] *Jōshō-gesa,* "the *kaṣāya* born of a mother," alludes to the legend that Master Śāṇavāsa, the third patriarch in India, was born wearing the *kaṣāya.* See Chapter Twelve (Vol. I), *Kesa-kudoku,* paragraph 74.

[13] *Ku, nigai,* "bitter," is also the character for "suffering."

[14] *Ichijō no jinzū,* i.e., a mystical power that has sprung up from the intellectual sphere into the area of reality. The words of Master Isan Reiyū quoted in the *Shinji-shōbōgenzō,* pt. 1, no. 61. See also Chapter Twenty-five (Vol. II), *Jinzū,* paragraph 186.

[15] The words of Master Kyōsei Dōfu, quoted in the *Rentōeyo,* chap. 24.

[16] See Chapter Twenty-two (Vol. II), *Busshō,* paragraph 38.

[17] Quoted from the *Shōdōka* by Master Yōka Genkaku. "Great and round realization" is *dai-en-gaku,* or in other words, the great and whole state of truth. *Kaku* can mean 1) to perceive, to be aware, to realize, etc.; 2) a reflection or objective truth that has been realized—as in the "Eight Truths of a Great Human Being"; see Chapter Ninety-five, *Hachi-dainingaku;* 3) the state of Buddhist truth or realization—as in the phrase *mujō-shōtō-kaku,* "the supreme right and balanced state of truth" representing the Sanskrit *anuttara samyaksaṃbodhi.*

[18] *Shi-ku* means the four lines of a Buddhist verse, or *gāthā.*

[19] *Hyappi* means the hundreds of negations of Buddhist philosophy.

[20] Refers to Master Jōshū Jūshin's two responses to the question "Does a dog have the buddha-nature?" In the first instance he said *mu:* "It is without," and in the second instance he said *u:* "It exists." See Chapter Twenty-two (Vol. II), *Busshō,* paragraphs 82 and 85.

[21] *Issai-shujo mu busshō,* the words of Master Isan Reiyū discussed in detail in Chapter Twenty-two (Vol. II), *Busshō,* paragraph 66. Master Dōgen's teaching in that chapter is that all living beings, without anything covering them, are just the buddha-nature itself.

[22] An instance of the buddha-nature is nothing other than an instance of the buddha-nature.

[23] *Tōkaku,* "balanced state of truth" (see note 17), is the fifty-first of the fifty-two stages through which a bodhisattva is supposed to pass on the road to buddhahood.

[24] *Myōkaku,* elsewhere translated as "fine state of truth," is the fifty-second and last stage of a bodhisattva before becoming a buddha.

[25] *Nen* in this context suggests mindfulness in zazen and our daily life. The Sanskrit *smṛti* (Pāli: *sati*) is defined in Monier Williams' *Sanskrit-English Dictionary* as "remembrance, thinking of or upon, calling to mind." The rendering "mindfulness," which is now generally used by Buddhist teachers in the west for *smṛti* and *sati,* is credited to T.W. Rhys Davids in his translations for the Pāli Text Society. In Nishijima Roshi's interpretation, "mindfulness" in zazen means consciousness of reality, which is centered on keeping the spine straight.

[26] *Shi-shō-dan,* from the Sanskrit *catvāri samyakprahāṇāṇi.* The note in small characters says that they are also called *shi-shō-gon.* The Sanskrit *samyak* (in compounds for *samyañc*) means correct, true, right; *prahāṇa* means 1) ceasing, giving up, or 2) exertion. See Glossary of Sanskrit Terms.

[27] *Danmetsuken,* lit., "view of extinction," representing the Sanskrit *uccheda-dṛṣṭi,* expresses the viewpoint of materialistic determinism. See also Chapter Eighty-nine, *Shinjin-inga.*

[29] In other words, *fushō,* "nonappearance," describes the state at the moment of the present. The expression *sakujitsu-setsu-jōhō, konnichi-setsu-fujōhō,* "yesterday preaching an established rule, today preaching an exception to the rule," also appears in Chapter Four (Vol. I), *Ikka-no-myōju,* paragraph 101, but the original source has not been traced.

[29] In the original text, the first two kinds of restraint are included in one paragraph.

[30] Devadatta, one of the Buddha's cousins, is said to have fallen into hell because he committed the five grave sins. Nevertheless, in the twelfth chapter of the *Lotus Sutra Daibadatta* ("Devadatta"), the Buddha says, "Devadatta also, in future, after countless ages have passed, will be able to become a buddha." (LS 2.208)

[31] The *Hokkuhiyukyō,* chap. 1, contains the story of Śakra-devānām-indra entering the womb of a donkey, then taking refuge in the Buddha, returning to his or her original form, and entering the first stage of buddhahood.

[32] Master Baso Dōitsu, expressing satisfaction with his life as a monk, said, "In the thirty years that followed confusion, I have never lacked for salt and vinegar." See *Keitokudentōroku,* chap. 9.

[33] *Kei-shin-shaku-hei-chō.* See *Shinji-shōbōgenzō,* pt. 2, no. 83, and Chapter Thirty-nine (Vol. II), *Dōtoku,* paragraph 201. "To promote" is *zō-chō,* literally, "increase-long."

[34] *Shi-i-u-sho-i-rai* are the words of Master Yakusan Igen quoted in the *Keitokuden-tōroku,* chap. 14. Master Yakusan's intention was that Master Bodhidharma did not introduce something new into China; he revealed to his Chinese disciples the Dharma that was already there.

[35] *Shi-jin-soku,* lit., "four mystical feet," from the Sanskrit *catur-ṛddhipāda,* are four faculties forming the basis for the kinds of mystical powers described in Chapter Twenty-five (Vol. II), *Jinzū,* and Chapter Eighty, *Tashintsū.* In Sanskrit they are: 1) *chanda,* 2) *citta,* 3) *vīrya,* and 4) *mīmāṃsā.* The Sanskrit *ṛddhi* means mystical power and *pāda* means a foot or a fourth part of something (the foot of a quadruped being one out of four). See Glossary of Sanskrit Terms.

[36] *To-sa-butsu.* Master Baso's words, quoted for example in Chapter Twenty-seven (Vol. II), *Zazenshin,* paragraph 11.

[37] *To-sui-kai.* The words of Master Sekitō Kisen, quoted in Chapter Sixty-four (Vol. III), *Kajō,* paragraph 101.

[38] *In-ga-rai-ji* is the third line of a poem by Master Tendō Nyojō, also quoted in Chapter Sixty-four (Vol. III), *Kajō,* paragraph 108.

[39] Alludes to a verse by Master Wanshi Shōgaku quoted in Chapter Twenty-seven (Vol. II), *Zazenshin,* paragraph 34.

[40] The master's ceremonial chair, used for precepts ceremonies etc., is bright red.

[41] *Shin, susu*[*mu*] literally means to advance, progress, move forward. Here it represents the compound *shōjin,* "diligence, effort, fortitude," which in turn represents the Sanskrit *vīrya.*

[42] Alludes to a conversation between Master Rinzai Gigen and Master Chinshū Fuke recorded in the *Shinji-shōbōgenzō,* pt. 1, no. 96: Fuke and Rinzai go to a patron's house for a midday meal. [Rinzai] asks, "A hair swallows the vast ocean and a mustard seed includes Mount Sumeru. Should we see this as 'the mystical powers and wondrous function' or should we see this as 'reality as it is'?" [Fuke] duly overturns the dinner table. [Rin]zai says, "Very coarse person!" [Fuke] says, "This concrete place is where it is—explain it as coarse or explain it as fine." Master Chinshū Fuke (a successor of Master Banzan Hōshaku, d. ca. 860) is sometimes identified as Hōtai, the original fat laughing monk featured in the "Happy Buddha" statues. See also Chapter Twenty-two (Vol. II), *Busshō,* paragraph 45; Chapter Fifty-six (Vol. III), *Senmen,* paragraph 124.

[43] *Gosshiki,* "karmic consciousness," means consciousness as the result of past behavior, that is, concrete consciousness in the present.

[44] Master Isan Reiyū said, "All living beings, having only karmic consciousness, are unclear and have nothing upon which they can originally rely." See *Shinji-shōbōgenzō,* pt. 2, no. 30.

[45] There is no paragraph break here in the original text.

[46] *Gokon* ("five root-forces"), from the Sanskrit *pañcendriyāṇi.* In Sanskrit they are: 1) *śraddhendriya,* 2) *vīryendriya,* 3) *smṛtindriya,* 4) *samādhindriya,* and 5) *prajñendriya.* The Sanskrit *indriya* has the connotation of inherent strength or force. See Volume III, Glossary of Sanskrit Terms.

[47] The poem *Sandōkai* by Master Sekitō Kisen begins with the words, "The mind of the Great Saint of India,/Has been transmitted intimately between east and west."

[48] *Zuitako* is a traditional expression of a compliant attitude to all challenges posed by the outside world. The phrase is used, for example, by Master Daizui Hōshin (732–824) in the *Shinji-shōbōgenzō,* pt. 1, no. 24. See note 143.

[49] *Zuijiko,* suggesting independence, is Master Dōgen's variation.

[50] Quotation from the *Daichidoron,* the Chinese translation of the *Mahāprajñāpāramitopadeśa.*

[51] *Tai-ku-ku-shō,* the words of Master Isan Reiyū; see note 6.

[52] *Fu-ku-ku-sha,* the words of Master Ungan Donjō. Ibid.

[53] *Tai-ku-fu-ku-ichigetsu-nigetsu* suggests the state of real activity which is not always black and white.

[54] *Lotus Sutra, Ju-gaku-mugaku-nin-ki* ("Affirmation of Students and People Beyond Study"). LS 2.128–30.

[55] *Koboku no shaku-niku-dan. Koboku,* "withered tree," suggests a person sitting in the state of detachment—a temple's zazen hall was sometimes called *kobokudō,* "withered tree hall." *Dan,* "mass" or "group," sometimes expresses not only aggregation but also integration—as for example in the compound *danketsu,* which means "unity" or "solidarity."

[56] *Ushin,* "owning one's body" or "being in the body," means having consciousness of one's real physical presence.

[57] *Mushin,* "having no mind," means being free of self-consciousness.

[58] *Ushin no nen,* "mindfulness in which there is mind," suggests, for example, consciousness of oneself in zazen.

[59] *Mushin no nen,* "mindfulness in which there is no body," suggests the balanced state of seemingly effortless action.

[60] *Sakki-bimō* alludes to the story of the meeting between Master Piṇḍola and King Prasenajit. It is a symbol of positive behavior. See, for example, Chapter Fifty-nine (Vol. III), *Baike,* paragraph 217.

[61] *Fumai-inga,* "not being unclear about cause and effect," and *furaku-inga,* "not falling subject to cause and effect," express dialectically opposite views about causation. See the story of Master Hyakujō and the wild fox in Chapter Seventy-six, *Dai-shugyō.*

62 Entering the womb of a donkey or horse represents the process of samsara, the cyclical passage through successive states that we undergo even as Buddhists.

63 Master Nansen Fugan said, "I do not know about the existence of the buddhas of the three times, but I know the existence of cats and white oxen." (*Shinji-shōbōgenzō,* pt. 3, no. 93.) According to the *Kenzeiki* (*Kenzei's Record,* a biography of Master Dōgen written by the thirteenth abbot of Eiheiji, Master Kenzei), Master Eisai said these words to Master Dōgen in response to a question about the buddha-nature.

64 In the *Shinji-shōbōgenzō,* pt. 2, no. 25, a conversation describes the mutual relation between subject and object as represented by a donkey looking into a well and the well looking at the donkey. Master Dōgen extends the imagery of the story to suggest that in the state of wisdom, all things are as they are. The story is quoted in the notes to Chapter Ten (Vol. I), *Shoaku-makusa,* paragraph 11.

65 *Goriki* ("five powers"), from the Sanskrit *pañca-balāni,* are the five elements of the previous list viewed as actual powers rather than root-faculties. In Sanskrit they are: 1) *śraddhā-bala,* 2) *vīrya-bala,* 3) *smṛti-bala,* 4) *samādhi-bala,* and 5) *prajñā-bala.* The Sanskrit *bala* means power, might, vigor. See Volume II, Glossary of Sanskrit Terms.

66 The words of Master Baso quoted in the *Shinji-shōbōgenzō,* pt. 1, no. 4, and Chapter Seventy-seven, *Kokū,* paragraph 139. A similar phrase is spoken by Master Sekitō Kisen in the *Shinji-shōbōgenzō,* pt. 3, no. 100: Master Goei Reimoku visits Sekitō's order and asks, "If [you say] a word [that] is fitting, then I will stay; otherwise, I will leave." Sekitō does not take any notice. Master [Reimoku] swings his sleeves and sets off. He gets out as far as the three gates. [Sekitō] calls, "*Ācārya*!" The master turns his head. Sekitō says, "From birth to death it is just this! What is the use of you turning your head and changing your mind?" At this, the master becomes amenable to realization.

67 The words of Master Tōzan Ryōkai, recorded in the *Shinji-shōbōgenzō,* pt. 1, no. 77: Master Daiji Kanchū preaches to the assembly, "Being able to explain one *jo* (ten *shaku*) is inferior to practicing one *shaku* (ten *sun*). Being able to explain one *shaku* is inferior to practicing one *sun* (about an inch)." Tōzan says, "I explain what I am unable to practice and practice what I am unable to explain." See also Chapter Thirty (Vol. II), *Gyōji,* paragraph 159.

68 *Funyo.* These characters (read in Japanese as *gotoku nara zu*) usually mean "is not like," "does not equal," or "is inferior to" (as in Master Kanchū's words in the preceding note). But sometimes *funyo* (read in Japanese as *shika zu*) means "at best." Master Dōgen's intention here has been interpreted on the basis of the second usage. See also discussion in Chapter Forty-three (Vol. III), *Kūge,* of *sangai no sangai o genzuru ni shika zu,* "It is best to see the triple world as the triple world."

69 *Riki-ri toku-ri. Riki, chikara* includes the meaning of 1) power or ability, and 2) exertion or effort.

[70] Alludes to a story recorded in the *Shinji-shōbōgenzō,* pt. 3, no. 49, and discussed at length in Chapter Seventy-seven, *Kokū,* in which Master Shakkyō Ezō yanks the nose of Master Seidō Chizō in order to explain the meaning of space.

[71] *Hō-gyoku-in-gyoku,* lit., "to throw away a jewel and pull in a jewel," is Master Dōgen's variation of the expression *hō-sen-in-gyoku,* "to throw away a tile and pull in a jewel," which appears in the *Keitokudentōroku,* chap. 10: Jōshū says, "Tonight I have given the answer. Anyone who understands the question should come forward." A monk steps forward and prostrates himself. Jōshū (not impressed) says, "Just before I threw away a tile to pull in a jewel, but instead I have drawn out a lump of clay." See also Chapter Twenty-seven (Vol. II), *Zazenshin,* paragraph 20. Master Dōgen's idea of mindfulness is a condition in which things are as they are.

[72] If during the course of Buddhist training mindfulness arises, we should not attach to it.

[73] *Nyo-shi-toku-go-bo,* from the *Lotus Sutra, Yaku-ō-bosatsu-honji* ("The Story of Bodhisattva Medicine King"). See LS 3.200.

[74] *Nyo-to-toku-sen.* Ibid.

[75] *Shichi-tokakushi* ("seven limbs of the balanced state of truth"), also called simply *shichi-kakushi,* "seven limbs of *bodhi,*" from the Sanskrit *sapta bodhyaṅgāni.* See Volume II, Glossary of Sanskrit Terms. They are: 1) *dharmapravicaya-sambodhyaṅga,* 2) *vīrya-sambodhyaṅga,* 3) *prīti-sambodhyaṅga,* 4) *praśrabdhi-sambodhyaṅga,* 5) *upekṣā-sambodhyaṅga,* 6) *samādhi-sambodhyaṅga,* and 7) *smṛti-sambodhyaṅga.* The Sanskrit prefix *sam,* which expresses conjunction, union, integration, etc., is here represented by *tō,* which literally means equality, equivalence, balance. *Kaku* represents the Sanskrit *bodhi* (see note 17). *Shi,* "branch," represents the Sanskrit *aṅga,* which means a limb of the body.

[76] Quoted from the *Shinjinmei,* by the Third Patriarch in China, Kanchi Sōsan. The poem begins, *Shidō-munan, yui-ken-kenjaku./Tada-zō-ai nakere ba, tōnen to shi te meihaku nari./Gōri mo sa are ba, tenchi harukani heda taru:* "To arrive at the truth is not difficult: just avoid preference./Just when there is no hate and love, [all] will be revealed./[But] if there is a thousandth or a hundredth of a gap, the separation will be as great as that between heaven and earth." These opening lines point us back to the simple state of just acting and caution against irresolution or indecision.

[77] *Shidō fu nan-i, yui-yō-ji-kenjaku.* This is Master Dōgen's variation on the opening line of the *Shinjinmei.*

[78] Alludes to Master Gensha's words "It is forbidden for anyone to plunder a market." See *Shinji-shōbōgenzō,* pt. 1, no. 38.

[79] *Ichitengo,* "word(s) of transformation" or "a turning word," is a traditional phrase; it appears for example in the story of Master Hyakujō and the wild fox quoted in Chapter Seventy-six, *Dai-shugyō.*

[80] *Ichitenshin* is Master Dōgen's variation.

[81] Master Chōkei Eryō asks Master Reiun Shigon, "Just what is the Great Intent of the Buddha-Dharma?" Master Reiun says, "Donkey business being unfinished, but horse business coming in." See *Shinji-shōbōgenzō,* pt. 2, no. 56.

[82] Daihi, "Great Compassion," represents the Sanskrit Mahākaruṇā, another name of Bodhisattva Avalokiteśvara. See Chapter Thirty-three (Vol. II), *Kannon.*

[83] *Rō* means the twelfth lunar month, which was probably the coldest month. In Tokyo today plum flowers usually first bloom around the beginning of February, which is the coldest month in the modern calendar.

[84] *Jo, nozo*[*ku*] means to clear away, be rid of, exclude, eliminate. However, it represents the Sanskrit *praśrabdhi* (Pāli: *passaddhi*). The Pāli Text Society's *Pāli-English Dictionary* defines *passaddhi* as "calmness, tranquility, repose, serenity," and in its list of the seven *sambo-jjahnga* (Sanskrit: *sambodhyaṅga*) it gives *passadhi* as "tranquility." The *Bukkyo-jiten* gives *jo kakushi,* "cutting rough or heavy states to get a light, sharp, peaceful and serene state," as one translation of the Sanskrit *praśrabdhi-sambodhyaṅga.* See Glossary of Sanskrit Terms.

[85] From a verse by Master Tōzan Ryōkai recorded in the *Rentōeyo,* chap. 30.

[86] *Kisen* [*no*] *gan,* "eyes that precede the moment," suggests intuition.

[87] Alludes to the words of Master Enchi Daian. See Chapter Sixty-four (Vol. III), *Kajō,* paragraph 110.

[88] *Shishiku,* "lion's roar," is a symbol of the Buddha's preaching.

[89] *Hasshō-dōshi,* from the Sanskrit *āryāṣṭāṅga-mārga,* the eightfold noble path preached by the Buddha in his first preaching after realizing the truth. A note in small characters says that they are also called *hasshōdō,* "noble eightfold path." In Sanskrit they are: 1) *samyag-dṛṣṭi,* 2) *samyag-saṃkalpa,* 3) *samyag-vāc,* 4) *samyak-karmānta,* 5) *samyag-ājīva,* 6) *samyag-vyāyāma,* 7) *samyak-smṛti,* and 8) *samyak-samādhi.* See Glossary of Sanskrit Terms.

[90] *Shinsen* [*no*] *gen,* "the eye that precedes the body," suggests the ability to regulate our physical actions even before we are conscious of them. See also note 86.

[91] *Shō-shi-i. Shi, omo*[*u*] covers a range of mental activities, perhaps even wider than the English word "think," including wishing and hoping. On the one hand *i, omonmi*[*ru*] means to ponder, reflect on, think over, and so the compound *shi-i* has a somewhat general and reflective feeling. On the other hand, the Sanskrit *saṃkalpa,* which *shi-i* represents, seems to carry some sense of definite purpose; see Glossary of Sanskrit Terms.

[92] *Kono shi-i o nasu toki, juppō-butsu kai gen nari.* This looks very much like a quotation from a sutra, although the source has not been traced.

[93] "Establishment of this concrete thinking" is *sa ze shi-i.* In a sutra these characters (read as *kono shi-i o nasu*) would simply mean "to have this thought" or "making this my thought"—see, for example, LS 3.36. But Master Dōgen uses the characters

here to suggest that "right thinking" is the state in zazen, a state that is different from ordinary thinking, and that this state should be our standard.

94 *Ze-ji o shi-i se ba, sunawachi Harana ni omomuku nari.* Again this is in the style of a quotation from a sutra, but no source has been traced. In the year he attained the truth, the Buddha is said to have spent his first rainy season retreat at a deer park near Vārāṇasī. The "Verse for Laying out the *Pātra*" recited at mealtimes begins: *Busshō-ka-pi-ra, Jō-dō-ma-ka-da, Seppō-ha-ra-na.* . . . ("The Buddha was born in Kapilavastu, realized the truth in Magadha, preached the Dharma in Vārāṇasī. . . .") So Vārāṇasī symbolizes a place where the Buddha-Dharma is being preached.

95 *Shiryō-ko-fushiryō-tei, fushiryō-tei ikan ga shiryō, hi-shiryō,* the famous words of Master Yakusan Igen which Master Dōgen used to express the secret of zazen (see Chapter Twenty-seven [Vol. II], *Zazenshin;* Chapter Fifty-eight [Vol. III], *Zazengi;* etc.). *Shiryō* as a compound generally means the same as *shi-i:* thinking or consideration. At the same time, *ryō, haka*[*ru*], which means to measure, fathom, or calculate, has a more concrete feeling than *i, omonmi*[*ru*].

96 *Kore shō-shiryō, shō-shi-i nari.* The apposition seems to confirm that Master Dōgen saw the two phrases as equivalent terms.

97 Suggests the situation in the zazen hall. The following poem is number eighteen in a collection of one hundred and twenty-five verses by Master Dōgen recorded at the end of the *Eiheikōroku:* "The innate subtle wisdom is itself true reality./Why should we rely on Confucian commentaries and Buddhist texts?/Sitting upon the quiet floor, I hung my mouth on the wall./Awareness of sound arrived at this place and took away my vacancy."

98 *Shukke* is literally "to leave home" or "to get out of a family"—that is, to become a monk (using the term "monk" to include both male and female monastics). See Chapter Eighty-three, *Shukke;* Chapter Eighty-six, *Shukke-kudoku.*

99 *Sō* means 1) sangha, and 2) monk.

100 *Gonji nannyo* represents the Sanskrit *upāsaka* (layman) and *upāsikā* (laywoman). *Upāsaka* originally meant "servant" or "follower." See Volume I, Glossary of Sanskrit Terms.

101 *Zaike,* literally, "one who resides at home" or "one who resides in a family."

102 *Shukke,* i.e., a monk.

103 *Shinyō,* filth and urine, are used as concrete symbols of fame and profit that are surplus to the real needs of a monk.

104 *Banki no shin. Ki* is as in the compound *kibi,* which means niceties, subtleties, intricacies.

105 That is, the titles "Zen Master So-and-So" or "Great Master So-and-So."

[106] Vimalakīrti is the subject of the *Vimalakīrti Sutra* (Sanskrit: *Vimalakīrtinirdeśa*). See for example Chapter Six (Vol. I), *Soku-shin-ze-butsu,* paragraph 129; Chapter Thirty-two (Vol. II), *Juki,* paragraph 56.

[107] Layman Hōun (d. 808) first practiced in the order of Master Sekitō Kisen and eventually became a successor of Master Baso Dōitsu. Quoted in Chapter Twenty-five (Vol. II), *Jinzū,* paragraph 194. See also *Shinji-shōbōgenzō,* pt. 1, nos. 5, 88, 99.

[108] Master Baso.

[109] Ri Fuma (d. 1038) first practiced in the order of Master Kokuon Unso and became his successor. He later maintained a close association with Master Jimyō Soen. He compiled the *Tenshōkōtōroku,* one of the sequels to the *Keitokudentōroku.*

[110] Also known as Layman Yōoku, a disciple of Master Kōe.

[111] In temples in China at that time, "gruel and rice" meant breakfast and the midday meal.

[112] *Gosen-yo-jiku,* "five thousand and more scrolls," suggests the whole treasury of the sutras. The *Kaigenshakkyōroku,* compiled in 730 by the monk Chishō (658–740), listed five thousand and forty-eight fascicles of Buddhist sutras.

[113] Fifty generations suggests the fifty generations from Master Mahākāśyapa to Master Tendō Nyojō. Forty ages suggests the ages of the Seven Buddhas and the thirty-three patriarchs from Master Mahākāśyapa to Master Daikan Enō.

[114] *Zenkon,* "roots of good," representing the meaning of the Sanskrit *kuśala-mūla,* means good conduct as the root of happiness.

[115] *Kun* means 1) the fragrance that remains after incense has been burned, and, by extension, 2) the lingering effect of Buddhist practice under a true teacher. See also the notes on *kunzen,* "assuming the fragrance of *dhyāna,*" in Chapter Twenty-seven (Vol. II), *Zazenshin,* paragraph 28; and on *kunju,* "instilling [of true wisdom], in Chapter Forty (Vol. II), *Gabyō,* paragraph 211.

[116] *Zōgyaku. Zō* means to commit and *gyaku* stands for *go-gyakuzai,* "five grave sins," namely, to kill one's father, to kill one's mother, to kill an arhat, to shed the Buddha's blood, and to cause a schism in the sangha.

[117] *Chōdai-kugyō. Chōdai* literally means humbly to receive some venerated object, such as the *kaṣāya,* upon the head (see Chapter Twelve [Vol. I], *Kesa-kudoku*). Here it suggests bowing at a buddha's feet.

[118] Kūshō, lit., "Born of Emptiness," is a Chinese epithet of Subhūti, who, among the ten great disciples of the Buddha, was said to be foremost in understanding of *śūnyatā* (the state that is like emptiness).

[119] Also one of the ten great disciples. The list in full is Śāriputra, Maudgalyāyana, Mahākāśyapa, Aniruddha, Subhūti, Pūrṇa, Kātyāyana, Upāli, Rāhula, and Ānanda. Subhūti and Śāriputra are cited as examples of monks who lived at the time of the historical Buddha.

[120] Mañjuśrī and Maitreya are legendary bodhisattva-monks who appear in the Buddha's retinue in Mahayana sutras such as the *Lotus Sutra*.

[121] See also the discussion of three or four concrete moons and one conceptual moon in Chapter Forty-two (Vol. III), *Tsuki,* paragraph 10.

[122] *Zengen,* lit., "well manifest" or "healthy in appearance," approximates the meaning of the Sanskrit *subhūti,* which means well-being or welfare.

[123] The *Vimalakīrti Sutra* relates how Vimalakīrti attempted to refute monks in the Buddha's order based on the viewpoint of *śūnyatā.*

[124] Jizaiten, "God of Freedom" or "Almighty," represents the Sanskrit Īśvara, which is an epithet of Śiva, the god of destruction and regeneration in the Hindu triad of Brahmā (creator), Śiva, and Viṣṇu (preserver). "Sutras and teachings of Brahmadeva, Īśvara, and the like" suggests Indian idealism. See Volume I, Glossary of Sanskrit Terms.

[125] *Koka,* literally, "rear stand." See Chapter Fifty-six (Vol. III), *Senmen.*

[126] *I-tō-kan-bi,* "replacing a tail with a head," here suggests bringing one's attention back down to practical matters—for example, remembering the importance of eating and digesting meals. Elsewhere in the *Shōbōgenzō, i-to-kan-bi* represents impractical or nonsensical behavior; see for example Chapter Sixty-six (Vol. III), *Shunjū,* paragraph 127.

[127] *I-dō-kan-dō,* "replacing the truth with the truth," suggests the value system of a true Buddhist monk—one who pursues the balanced state of action just for its own sake.

[128] A monk's meals.

[129] *Rōzeikon,* "letting the soul play" or "playing with the soul," is explained in Chapter Sixty-eight (Vol. III), *Udonge,* paragraph 167, as follows: "Playing with the soul means just sitting and dropping off body and mind. Becoming a buddha and becoming a patriarch is called playing with the soul. Putting on clothes and eating meals is called playing with the soul."

[130] *Kyoku-boku-za,* "round wooden chair," means the chair used in a temple for formal preaching.

[131] Master Fun'yō Zenshō (947–1024), successor of Master Shuzan Shōnen, and the fourth-generation descendant of Master Rinzai.

[132] Refers to *sangaku,* "three practices," from the Sanskrit *tisraḥ śikṣāḥ:* precepts (*śīla*), balance (*samādhi*), and wisdom (*prajñā*). See Volume I, Glossary of Sanskrit Terms.

[133] In other words, right effort is effort that makes us more truly human in the process of Buddhist training. Cf. the words of Master Tendō Nyojō in Chapter Sixty-three (Vol. III), *Ganzei,* paragraph 88: "Gouging out Bodhidharma's Eye, I make it into a mud ball and work it into a person."

[134] *Sōken-ryō,* "having met each other." *Sō,* which expresses a mutual or reciprocal relation, here suggests union of subject and object.

[135] Seppō addresses the assembly, "I have met you at Bōshutei Pavilion, I have met you on Usekirei Peak, and I have met you in front of the monks' hall." Hofuku asks Gako, "Let us forget for a while the front of the monks' hall. What about the meetings at Bōshutei Pavilion and Usekirei Peak?" Gako runs back to the abbot's quarters. Hofuku lowers his head and goes into the monks' hall. See *Shinji-shōbōgenzō,* pt. 3, no. 91; see also Chapter Thirty-six (Vol. II), *Kōmyō,* paragraph 139.

[136] "Two mirrors" suggests subject and object, their combination resulting in the undivided reality of the present moment. Right effort occurs in balanced consciousness of what is happening both inside and outside, here and now.

[137] *Sha-fu-tōzei,* picked up from the parable in *Lotus Sutra, Shinge* ("Belief and Understanding"). See LS 1.224.

[138] The words of Master Bodhidharma expressing oneness between himself and each of four disciples. See Chapter Forty-six (Vol. III), *Kattō,* paragraph 90.

[139] *Biku,* "nose holes," i.e., nostrils, are a symbol of liveliness. Right balance is a lively state realized by ceasing the more sophisticated mental activities that take us away from the here and now.

[140] *Boku-shaku-ha,* "a wooden dipper is broken," means that a Buddhist practitioner has become completely free from miscellaneous restrictive conditions.

[141] *Rakusō-rokunen,* lit., "falling [among] weeds six years," alludes to the Buddha's six years of ascetic practice in pursuit of the truth.

[142] *Kakai-ichiya,* "a flower opening one night," suggests the Buddha's experience of balance, on the night of his enlightenment, when he just sat in the lotus posture.

[143] A monk asks Master Daizui Hōshin, "[They say that] when the holocaust at the end of a *kalpa* is blazing, the great-thousandfold world will be totally destroyed. I wonder whether or not this place will be destroyed." The master says, "It will be destroyed." The monk says, "If that is so, should we just follow circumstances?" The master says, "We just follow circumstances." (*Gotōegen,* chap. 4; see also Chapter Thirty-seven [Vol. II], *Shinjin-gakudō,* paragraph 152.)

[144] *Issen-sanbyaku-rokujū-ku-bon no koan-genjo.* The number one thousand three hundred and sixty-nine is thirty-seven multiplied by thirty-seven—suggesting that the whole that comprises the thirty-seven elements is present in each constituent element.

[145] Present-day Fukui prefecture.

[146] 1244.

[Chapter Seventy-four]

Tenbōrin

Turning the Dharma Wheel

Translator's Note: Ten *means "turn,"* hō *means "Dharma" or the Buddha's teaching, and* rin *means "wheel"—in Sanskrit,* cakra. *In ancient India a* cakra *was a wheel with pointed spokes, used as a weapon. The Buddha's preaching was likened to the turning of a* cakra, *and thus* tenbōrin, *the turning of the Dharma wheel, refers to the preaching of Buddhism. In this chapter Master Dōgen explains the true meaning of preaching Buddhism. Before his explanation, he quotes the words of several masters on what happens when someone "realizes the truth and returns to the origin," in order to illustrate the value of Buddhist scriptures written in China. Some people have insisted that only scriptures written in India qualify as being genuine "Buddhist scriptures," and therefore the scriptures that were written in China do not expound true Buddhism. But Master Dōgen takes a wider view: he says that any scripture quoted by a true Buddhist master is a true Buddhist scripture, even if it was written outside of India. He insists that when a true Buddhist master quotes a scripture, that act confirms the scripture as a true Buddhist teaching. From this, Master Dōgen explains that the preaching of Buddhism can be done in all places and at all times, and these preachings thus have universal validity. At the same time, he asserts that to preach true Buddhism is to practice zazen throughout one's life.*

[71] My late master Tendō, the eternal buddha, in formal preaching in the Dharma hall, quotes:

> The World-honored One said, "When a person exhibits the truth and returns to the origin, space in the ten directions totally disappears." The master comments: "This is just the preaching of the World-honored One, but everyone has been unable to avoid producing odd interpretations of

it. Tendō is not like that. When a person exhibits the truth and returns to the origin, a beggar boy breaks his almsbowl."[1]

[72] Master Hōen[2] of Gosozan said, "When a person exhibits the truth and returns to the origin, space in the ten directions is jostling."[3]

[73] Master Busshō Hōtai[4] said, "When a person exhibits the truth and returns to the origin, space in the ten directions is just space in the ten directions."[5]

[73] Zen Master Engo Kokugon[6] of Kassan Mountain said, "When a person exhibits the truth and returns to the origin, space in the ten directions puts on flowers over brocade."[7]

[73] Daibutsu[8] says, "When a person exhibits the truth and returns to the origin, space in the ten directions exhibits the truth and returns to the origin."

[74] The expression quoted now, that "When a person exhibits the truth and returns to the origin, space in the ten directions totally disappears," is an expression in the *Śūraṃgama-sūtra.*[9] This same phrase has been discussed by several Buddhist patriarchs. Consequently, this phrase is truly the bones
251b and marrow of Buddhist patriarchs, and the eyes of Buddhist patriarchs. My intention in saying so is as follows: Some insist that the ten-fascicle version of the *Śūraṃgama-sūtra* is a forged sutra[10] while others insist that it is not a forged sutra. The two arguments have persisted from the distant past until today. There is the older translation[11] and there is the new translation;[12] the version that is doubted is [not these but] a translation produced during the Shinryū era.[13] However, Master Goso [Hō]en, Master Busshō [Hō]tai, and my late master Tendō, the eternal buddha, have each quoted the above phrase already. So this phrase has already been turned in the Dharma wheel of Buddhist patriarchs; it is the Buddhist Patriarch's Dharma wheel turning. Thus, this phrase has already turned Buddhist patriarchs and this phrase has already preached Buddhist patriarchs. By reason of being preached by Buddhist patriarchs and preaching Buddhist patriarchs, even if a sutra is forged, once Buddhist patriarchs have preached and quoted it, it is truly a sutra of buddhas and a sutra of patriarchs, and it is the intimately experienced Dharma wheel of the Buddhist Patriarch. Even tiles and pebbles, even yellow leaves, even an *uḍumbara* flower, and even a robe of golden brocade[14] are, once picked up by Buddhist patriarchs, the Buddha's Dharma wheel and

the Buddha's right Dharma-eye treasury. Remember, when living beings transcend their realization of the right state of truth, they are Buddhist patriarchs, they are the teachers and students of Buddhist patriarchs, and they are the skin, flesh, bones, and marrow of Buddhist patriarchs. They no longer see as their brothers the living beings who were formerly their brothers, for Buddhist patriarchs are their brothers. In the same way, even if every sentence of the ten fascicles is forged, the present phrase is a transcendent phrase, a phrase of buddhas and a phrase of patriarchs—one that should never be classed with other sentences and other phrases. Although this phrase is a transcendent phrase, we should not imagine that every sentence in the whole volume is, in essence and form, a saying of the Buddha or the words of a patriarch; we should not see [every sentence] as the eye of learning in practice. There are many reasons not to compare the present phrase and other phrases; I would like to take up one among them. What has been called "turn- 251c
ing the Dharma wheel" is the behavior of Buddhist patriarchs. No Buddhist patriarch has ever gone without turning the Dharma wheel. In the real situation of turning the Dharma wheel [Buddhist patriarchs] use sound and form to get rid of sound and form; or they turn the Dharma wheel springing free of sound and form; or they turn the Dharma wheel scooping out the Eye; or they turn the Dharma wheel holding up a fist. This, at a place where nostrils are grasped or at a place where space is grasped,[15] is the Dharma wheel naturally turning itself. To grasp the present phrase is, here and now, just to grasp the bright star, to grasp a nose, to grasp peach blossoms, or to grasp space: they are one. [To grasp the present phrase] is to grasp the Buddhist Patriarch and to grasp the Dharma wheel: they are one. This principle is definitely the turning of the Dharma wheel. Turning the Dharma wheel means striving to learn in practice throughout a life without leaving the temple grounds; it means requesting the benevolence of the teaching and pursuing the truth upon long platforms.

Shōbōgenzō Tenbōrin

Preached to the assembly at Kippō Temple in Etsu-u on the twenty-seventh day of the second lunar month in the second year of Kangen.[16]

Notes

1 *Nyojōoshōgoroku,* pt. 2.

2 Master Goso Hōen (d. 1104), successor of Master Hakuun Shutan.

3 *Hōenzenjigoroku,* pt. 1. *Chikujaku-gatsujaku,* "jostling," is an onomatopoeic expression for the crunching of stones or gravel. It suggests a condition in which miscellaneous concrete things are jostling against each other, rather than an idealistic notion of harmony.

4 Master Busshō Hōtai (dates unknown), successor of Master Engo Kokugon.

5 *Kataifutōroku,* chap. 26.

6 Master Engo Kokugon (1063–1135), successor of Master Goso Hōen, and editor of the *Hekiganroku* (*Blue Cliff Record*). See also Chapter Sixty-six (Vol. III), *Shunjū;* Chapter Eighty-nine, *Shinjin-inga.*

7 *Engokoroku,* chap. 8.

8 Master Dōgen. Daibutsuji was the original name of the temple now known as Eiheiji, which Master Dōgen founded 1244. However, this chapter was preached at Kippō Temple.

9 *Shuryōgonkyō.* The long title of the Chinese text in question is *Daibucchōnyoraimitsuinshūshōryōgishobosatsumangyōshuryōgonkyō, "Śūraṃgama-sūtra of the Great-Buddha-Head Tathāgata's Understanding of the Myriad Ways in which Bodhisattvas Secretly Rely Upon Practice and Experience."* This work, completed in 705, purported to be a translation of the *Śūraṃgamasamādhinirdeśa,* although its authenticity was doubted and it is no longer extant. The title of the original Sanskrit sutra means "Description of the *Samādhi* (state of balance in zazen) called *Śūraṃgama* ('Heroic March')." Addressed to Bodhisattva Dṛḍhamati, it praises *samādhi* as a state of valiant onward progress. See Volume I, Glossary of Sanskrit Terms.

10 *Gikyō,* "forged sutras," describes Chinese texts that falsely purported to be translations of Sanskrit sutras.

11 *Kūyaku,* "older translation(s)," probably indicates Kumārajīva's translation. According to the *Japanese-English Buddhist Dictionary* (JEBD), many Chinese translations of the *Śūraṃgamasamādhinirdeśa* were produced but only Kumārajīva's version is extant. In general, *kūyaku,* "older translations," categorizes those Buddhist scriptures

that were translated into Chinese between the time of Kumārajīva (344–413) and Xuanzang (Jp. Genjō; 600–664). Translations done before Kumārajīva's time are called *koyaku,* "ancient translations." Included in the latter category are translations by the Indian monk Lokakṣema who came to China in 147 and is said to have translated the *Śūraṃgamasamādhinirdeśa* in around 185.

[12] *Shin-yaku,* "new translation(s)," generally means translations done by the Chinese monk Xuanzang who, in 629, set off to India via Central Asia and Afghanistan in order to obtain original Sanskrit texts. After returning in 645 with the manuscripts of six hundred and fifty-seven texts, he produced over thirteen hundred fascicles of scriptures in Chinese and completed the *Daitōsaiikiki,* an extensive record of his travels.

[13] Refers to the *Daibucchōnyoraimitsuinshūshōryōgishobosatsumangyōshuryōgonkyō,* the translation of the *Śūraṃgama-sūtra* that Hanshi Mittai is said to have completed in the first year of the Shinryū era, 705. See note 9.

[14] The phrases "*uḍumbara* flower" and "robe of golden brocade" allude to the story of the transmission between the Buddha and Master Mahākāśyapa. The story, which is quoted many times in the *Shōbōgenzō,* comes from the *Daibontenōmonbutsuketsugikyō* (*Sutra of Questions and Answers between Mahābrahman and the Buddha*), which is also suspected of being a forged sutra.

[15] Alludes to a story about Master Seidō Chizō, who grasped air when asked to explain space, and Master Shakkyō Ezō, who grasped Master Seidō Chizō's nose. See Chapter Seventy-seven, *Kokū.*

[16] 1244.

[Chapter Seventy-five]

Jishō-zanmai 252a3

Samādhi as Experience of the Self

Translator's Note: Ji *means "self,"* shō *means "to experience," and* zanmai *means* "samādhi" *or "the balanced state." So* jishō-zanmai *means* samādhi, *as the state of self-experience. In this chapter Master Dōgen explains the meaning of* jishō-zanmai, *criticizing the wrong understanding of Master Daie Sōkō and his disciples. They understood* jishō-zanmai *as meaning an intellectual state referred to as "enlightenment," a state that they made their utmost efforts to attain. Master Dōgen did not agree with this belief. In this chapter he strongly criticizes Master Daie Sōkō and explains the true meaning of* jishō-zanmai.

[79] What the buddhas and the patriarchs have authentically transmitted, from all the buddhas and the Seven Buddhas, is *samādhi* as the state of experiencing the self. It is what is called "sometimes to follow a good counselor, sometimes to follow the sutras."[1] This state is just the eyes of the Buddhist patriarchs. For this reason, the eternal buddha Sōkei asks a monk, "Do you rely upon practice and experience, or not?" The monk says, "It is not that there is no practice and experience, but to taint it is impossible."[2] So remember, untainted practice and experience is the Buddhist patriarchs themselves, and is the Buddhist patriarchs' *samādhi* as a thunderclap, wind, and rolling thunder.

[80] Just in the moment of "following a good counselor,"[3] sometimes we see half of each other's face, sometimes we see half of each other's body, sometimes we see the whole of each other's face, and sometimes we see the whole of each other's body. There are instances of meeting in each other half of the self, and there are instances of meeting in each other half of the external world.[4] We experience in each other the state in which the head of a god is covered with hair, and we experience in each other the state in which the face of a demon is topped by horns. We have the experience of following

circumstances[5] while going among alien types, and we go on changing while living among like beings. In these situations we do not know how many thousand myriad times we throw away the body for the sake of the Dharma. And we do not know for how many *koṭi*s of hundred *kalpa*s we seek the Dharma for the sake of our own body. This is the vigorous activity of "following a good counselor"; and it is the actual condition of exploring the self and suiting the self. At the time of mutual realization in the wink of an eye, [this condition] possesses a smiling face; and on the occasion of prostration to attainment of the marrow, it cuts off an arm. In sum, from the time before and after the Seven Buddhas to beyond the time of the Sixth Patriarch the "good counselors" who have met themselves are not one and not two. And the "good counselors" who have met the external world are neither of the past nor of the present. In the moment of "following the sutras," when we investigate the skin, flesh, bones, and marrow of the self and get free of the skin, flesh, bones, and marrow of the self, peach blossoms are seen protruding from the eyes themselves, and the sound of bamboo is heard thun-
252b dering from the ears themselves.

[82] In general, when we follow and practice "the sutras," "the sutras" truly come forth. The meaning of "the sutras" is the whole universe in ten directions, mountains, rivers, and the earth, grass and trees, self and others; it is eating meals and putting on clothes, instantaneous movements and demeanors. When we pursue the truth following these texts, each of which is a sutra, countless thousand-myriad volumes of totally unprecedented sutras manifest themselves in reality and exist before us. They have lines of characters of affirmation that are conspicuous as they are; and their verses of characters of negation are unmistakably clear. When, becoming able to meet them, we muster the body-mind to learn in practice—therein using up long eons or making use of long eons—the destination that is thorough understanding[6] inevitably exists. When we let go of body and mind in order to learn in practice—therein gouging out eternity[7] or soaring beyond eternity—we inevitably realize the virtue of receiving and retaining [sutras]. The Sanskrit texts of India translated into Chinese books of Dharma now number not even five thousand fascicles.[8] Among these there are [sutras of] the three vehicles, the five vehicles, the nine parts, and the twelve parts;[9] and they are all sutras that we should follow and practice. Even if we intended to avoid

following them, it would be impossible. Thus they have sometimes become the Eye[10] and have sometimes become "my marrow."[11] They are horns on the head being right and a tail being right.[12] We receive this state from others and we impart this state to others; at the same time, it is just the lively springing out of eyes themselves, which gets free of self and others, and it is just the transmission of "my marrow" itself, which is liberated from self and others. Because eyes and "my marrow" are beyond self and beyond others, Buddhist patriarchs have authentically transmitted them from the past to the past, and Buddhist patriarchs pass them on from the present to the present. There are sutras as staffs that preach the length and preach the breadth,[13] naturally breaking "emptiness" and breaking "existence." There are sutras as fly whisks[14] that cleanse snow and cleanse frost. There are one order and two orders of sutras as zazen. There are sutras as *kaṣāya*s with ten 252c
scrolls per volume. These are guarded and maintained by the Buddhist patriarchs. Following sutras like these we perform practice and experience, and attain the truth. Causing to exist sometimes god faces and human faces, and sometimes sun faces and moon faces, the effort of "following the sutras" is realized. At the same time, all instances of following good counselors and of following the sutras are just to follow the self. A sutra is naturally a sutra of the self, and a good counselor is naturally a good counselor of the self. That being so, thorough exploration of good counselors[15] is thorough exploration of the self. To take up the hundred weeds is to take up the self. To take up the ten thousand trees is to take up the self. We learn in practice that the self is inevitably efforts like these. In this learning in practice, we get rid of the self, and we experience the self as exact accordance.[16] For this reason, in the great truth of the Buddhist patriarchs, there are concrete tools for experiencing the self and realizing the self, [but] if we are not Buddhist patriarchs as rightful successors we do not receive their authentic transmission. There are concrete tools that have been received from rightful successor to rightful successor, [but] if we are other than the bones and marrow of the Buddhist patriarchs we do not receive their authentic transmission.

[87] Because we learn in practice like this, during the transmission and reception to and from others, the transmission exists as "You have got my marrow" and "I transmit the right Dharma-eye treasury that I possess to Mahākāśyapa." Preaching is not necessarily connected with self and others.

Preaching for others is just preaching for the self. It is listening and preaching in which self and self experience the same state.[17] One ear is listening and one ear is preaching, one tongue is preaching and one tongue is listening; and so on for eyes, ears, nose, tongue, body, and mind; for the sense organs, their consciousness, and their objects. Going further, there is experience and there is practice with one body and one mind: it is the ears themselves listening and preaching and the tongue itself listening and preaching.
253a Yesterday we were preaching to others an exception to the rule, but today we are preaching to ourselves an established rule.[18] In this way the faces of the sun line up one after another and the faces of the moon line up one after another. To preach the Dharma and to practice the Dharma for the benefit of others is to hear the Dharma, to clarify the Dharma, and to experience the Dharma in our [whole] life at each moment.[19] Even in this present life if we are sincere in preaching the Dharma to others, our own attainment of the Dharma is made easy. Or if we help and encourage other people to listen to the Dharma, our own learning of the Dharma receives good sustenance. We receive sustenance in our body and we receive sustenance in our mind. If we hinder others in listening to the Dharma, our own listening to the Dharma is hindered. To preach the Dharma and to listen to the Dharma with our [whole] body at each moment in our [whole] life at each moment is to hear the Dharma in every age, and is to listen again in the present age to the Dharma that was authentically transmitted to us in the past. We are born in the Dharma, and we die in the Dharma, and so, having received the authentic transmission of the Dharma while in the whole universe in ten directions, we listen to it in our [whole] life at each moment and practice it with our [whole] body at each moment. Because we can realize our [whole] life at each moment in the Dharma and make our [whole] body at each moment into the Dharma, we bring together both single molecules and the universal order and let them experience the Dharma. That being so, having heard a word in the east, we should preach it to a person on coming to the west. This is to use one self to make effort in listening and preaching as one act, and it is to practice and experience the eastern self and the western self as one self. In any event, we should be glad to, should hope to, and should resolve to bring the Buddha-Dharma and the patriarchs' truth close to our own body-mind, and to practice them. We should extend the practice from an hour to

a day and from a year to a lifetime. We should let the Buddha-Dharma play as our soul. This is called not passing any life in vain. Do not think, on the 253b
contrary, that because we are not yet clear we should not preach for other people. If we expect clarification, we will not achieve it even in countless *kalpa*s. Even if we have clarified human buddhas, we should further clarify heavenly buddhas. Even if we have clarified the mind of mountains, we should further clarify the mind of waters. Even if we have clarified *dharma*s arisen from causes and conditions,[20] we should further clarify *dharma*s that are beyond causes and conditions. Even if we have clarified the outer limits of a Buddhist patriarch, we should further clarify the ascendant state of a Buddhist patriarch. To intend to complete the clarification of these things in one generation, and thereafter to act for the benefit of others, is not diligent effort, is not to be a stout fellow, and is not learning in practice. In sum, as students of the truth of the Buddhist patriarchs, from the time we learn in practice one method or one standard, we let our will to teach others rise to pierce the heavens. We thereby get free of self and others. Going further, if we exhaustively explore the self, we will already have exhaustively explored the external world. And if we exhaustively explore the external world, we will already have exhaustively explored the self. Unless received from a master, this Buddhist standard cannot be realized in bodily experience, even by the innately intelligent.[21] If the innately intelligent never meet a master, they do not know that which is beyond innate intelligence, and do not know that which is neither innate nor intelligence. Even if they are innately intelligent, they cannot thereby know the great truth of the Buddhist patriarchs. After they learn it, they can know it. To realize the self in bodily experience and to realize the external world in bodily experience is the great truth of the Buddhist patriarchs. We should just utilize our own beginner's state of learning in practice in order to experience communion with the beginner's state of learning in practice of the external world. From the stage of the beginner onward, to continue experiencing together both the self and the external world is to be in touch with the ultimate state of communion. As we work 253c
on the self, so we should promote the work of the external world.[22]

[92] However, hearing the words "experience of the self," "realization of the self," and so on, crude people think that we need not receive the transmission from a teacher but should study by ourselves. This is a great mistake.

Those who wrongly conceive the thoughts and discriminations of subjective understanding, and who have no transmission from a master, are non-Buddhists of Indian naturalism. How could people who cannot discern this be people of the Buddha's truth? [There are those,] moreover, [who] when they hear the words "experience of the self," because they suppose it to be an accumulation of the five *skandha*s,[23] equate it with Hinayana self-discipline.[24] Many people who do not know the difference between the Great Vehicle and the Small Vehicle experience themselves as the descendants of Buddhist patriarchs, but what person of clear eyes could be deceived by them?

[93] In the Great Song era of Shōkō[25] there is a certain Sōkō,[26] "Zen Master Daie of Kinzan Mountain." Originally he is a student of sutras and commentaries. While traveling from district to district, he becomes a follower of Zen Master Ri[27] of Senshū and studies Unmon's[28] discussions of the ancients[29] together with Setchō's eulogies[30] and discussions of the ancients. This is the beginning of his learning in practice. Not understanding the ways of Unmon, he eventually practices in the order of Master Tōzan [Dō]bi,[31] but [Dō]bi in the end does not grant [that Sōkō entered] his inner sanctum. Master [Dō]bi is a Dharma child of Master Fuyō;[32] we should never rank him with idle people seated in a back row. Zen Master [Sō]kō continues his learning in practice for rather a long time, but he is unable to grope for [Dō]bi's skin, flesh, bones, and marrow; still less does he know even of the existence of eyes inside atoms. On one occasion, as soon as he hears that in the truth of the Buddhist patriarchs there is a method [to request] the certificate of succession by burning incense on the elbow,[33] Sōkō eagerly requests the certificate of succession from Master [Dō]bi. But Master [Dō]bi does not allow it. Finally, he says, "If you want to succeed to the Dharma, do not be hasty.[34] Just be diligent here and now. The Buddhist patriarchs' trans-
254a mission is not given at random. I do not begrudge you the transmission; it is simply that you are not yet equipped with eyes."

Then Sōkō says, "Originally endowed with right eyes, I am experiencing the self[35] and realizing the self. How can you not give me the transmission?"

Master [Dō]bi smiles and leaves it there.

Later, [Sōkō] practices in the order of Master Tandō [Bun]jun.[36] One day, Tandō asks Sōkō, "Why are you missing half your nose today?"

Sōkō says, "I am a disciple in the order of Hōbō."[37]

Tandō says, "Unreliable Zen priest."[38]

While [Sō]kō is reading a sutra, Tandō asks, "What sutra are you reading?"

Sōkō says, "The *Diamond Sutra*."

Tandō says, "This Dharma is even and balanced, without high and low.[39] Why is Ungozan high and Hōbōzan low?"

Sōkō says, "This Dharma is even and balanced, without high and low."

Tandō says, "You have managed to become a real archpriest."[40]

On another day, while Tandō is watching the ten [hell] kings[41] being cleansed, he asks the veteran monk Sōkō, "What is the name of this eunuch?"

[Sō]kō says, "His name is Ryō."[42]

Tandō rubs his head and says, "Why is it that, though my name is Ryō, I am without one of those hoods?"

[Sō]kō says, "The hood is missing, but the nostrils are very alike."

Tandō says, "Unreliable Zen priest."

Tandō one day asks Sōkō, "Veteran monk Kō. You are able to understand at once the principles of my here-and-now Zen. If I let you explain it, you are able to explain it. If I let you experience it, you are able to experience it. If I let you conduct eulogies of the ancients, discussions of the ancients, informal talks,[43] general preaching,[44] and requests for the benefit of instruction,[45] you are able to conduct them. But there is just one thing that is not yet present in you. Do you know what it is, or not?"

Sō[kō] says, "What thing is not yet present?"

Tandō says, "You lack only this one kind of understanding: Aha![46] If you are without this one kind of understanding, when I preach to you in my quarters then you have Zen, but as soon as you leave my quarters you have lost it completely. When you are fully awake and thinking then you have Zen, but as soon as you fall asleep you have lost it completely. If you are like that, how can you deal with life and death?"

Sō[kō] says, "That is just Sōkō's doubt."

Several years later, Tandō falls sick. Sōkō asks, "A hundred years after the master, whom should Sōkō rely upon in order to complete the great matter?"

Tandō entrusts him as follows: "There is a man called Gon of Ha.[47] I myself am not acquainted with him. Nevertheless, I am sure that if you meet

254b him, you will be able to accomplish the [great] matter. Once you have met him, do not visit another. Practice [za]zen when born again in a later age."[48]

[98] When we examine this story, [it is clear that] Tandō does not sanction Sōkō at all. Sōkō tries again and again to become enlightened but in the end he lacks one thing, and he neither supplies the one thing nor gets free of the one thing. Previously, Master [Dō]bi has refused Sōkō the certificate of succession, and urged him by saying, "You have something that is not yet mature." We must credit Master [Dō]bi with clarity in seeing a person's makings. "That which is just Sōkō's doubt" he does not penetrate, does not get free of, does not break open, and does not doubt as the great doubt. He has no state hindered by doubt. Heedlessly to have requested the certificate of succession is a rash attitude in learning in practice, an extreme lack of will to the truth, and an utmost lack of veneration of the ancients.[49] We must say that he is without profound insight and without the makings of the truth. He is an extreme case of negligence in practice. Through greed for fame and love of profit, he wants to break into the inner sanctum of the Buddhist patriarchs. It is pitiful that he is ignorant of the Buddhist patriarchs' words. He does not understand that veneration of the ancients is just experience of the self, and he neither hears nor learns that to scour the bequeathed teachings of myriad generations[50] is realization of the self. As a result, he has wrongness like this and he has self-delusion like this. Because he is like this, in the lineage of Zen Master Sōkō there is not one true nose ring,[51] or even half of one, but there are many whose basis is unreal. Failure to understand the Buddha-Dharma and failure to not understand the Buddha-Dharma is like this. Monks of the present must painstakingly learn in practice. Do not be negligent and proud.

> [100] Sōkō, according to Tandō's assignment, after Tandō's passing joins the order of Zen Master Engo at Tennei Temple in the capital. Engo one day ascends the seat of formal preaching.[52] Sōkō experiences a mystical realization, and he reports his realization to Engo. [En]go
> 254c says, "Not yet. Although the disciple's state is like that, you have never clarified the great Dharma." On another day, in formal preaching in the Dharma hall, Engo quotes Master Goso Hōen's words[53] on phrases of existence and phrases of nonexistence.[54] Sōkō, on hearing these words, attains the state of great peace and joy in the Dharma. Again

he expresses his understanding to Engo. Engo laughs and says, "I wonder whether I deceived you?"[55]

[101] This is the story of how Zen Master Sōkō latterly practices under Engo. In Engo's order he is assigned the post of chief clerk,[56] but no definite attainment is visible in him either before or after that time. In his own informal preaching and formal preaching[57] he does not describe attainment. Remember, although chroniclers have said that he realized a mystical realization and have recorded that he attained the state of great peace and joy in the Dharma, he experienced no such thing. Do not think him important. He is a student of learning in practice, nothing more. Zen Master Engo is an eternal buddha, and the most venerable person throughout the ten directions. Not since Ōbaku[58] has there been a venerable patriarch like Engo. He is an eternal buddha who might be rare even in other worlds, but there are few people or gods who know it; the *sahā* kingdom is a pitiful place. Now, when we refer to the Dharma preaching of the eternal buddha Engo and examine the veteran monk Sōkō, it is apparent that [Sōkō] has never had wisdom that could match the master's, he has never had the same wisdom as the master, and much less has he ever realized, even in a dream, wisdom that surpassed the master's. So remember, Zen Master Sōkō is not equal to his master's virtue reduced by half. He merely relates to others lines from the *Flower Adornment, Śūraṃgama,* and other sutras, reciting them from memory; he has never had the bones and marrow of a Buddhist patriarch. In Sōkō's thoughts, the viewpoint retained by great and small hermits[59]—those merely led by the spirits that inhabit grass and trees—is the Buddha-Dharma. If he imagined this [viewpoint] to be the Buddha-Dharma, clearly, he has never 255a
mastered the great truth of the Buddhist patriarchs. After Engo he does not travel to other districts and does not visit other good counselors but randomly leads monks in practice as the master of a big temple. The words he has left behind never reach the periphery of the great Dharma. Nevertheless, those who do not know think that Zen Master Sōkō is not abashed even next to the ancients. Those who see and who know have decisively concluded that he is not enlightened. In the end, not having clarified the great Dharma, he is only babbling in vain. It is thus evident that Master [Dō]bi of Tōzan Mountain, being clear in his insight into the future, was certainly not wrong. Students of Zen Master Sōkō, even those of later ages, have never stopped resenting

Master [Dō]bi. But Master [Dō]bi only refuses to sanction [Sōkō]. Master [Tandō Bun]jun's refusals are more severe than [the refusal] of [Dō]bi, who finds fault with [Sōkō] during each encounter. Yet [Sōkō's students] do not resent Master [Bun]jun. As how stupid should we see the people of the present and the past who have hated [Master Dōbi]? In general, although many in the great kingdom of Song call themselves the descendants of the Buddhist Patriarch, few have studied the truth, and so there are few who teach the truth. This point is also evidenced by the above episode. It was like this even in the Shōkō era.[60] The present is incomparably worse than that age. Now people have become leaders of monks without knowing what the great truth of the Buddhist patriarchs might even be like. Remember, in the authentic
255b transmission of the certificate of succession from buddha to buddha and from patriarch to patriarch, in India in the west and in China in the east, the lineage from Seigenzan[61] is the authentic transmission. From the lineage of Seigenzan, the authentic transmission naturally passed to Tōzan, without ever being known by others of the ten directions. All those who know it are the descendants of Tōzan, and they impart themselves to monks through voice and word. Throughout his life Zen Master Sōkō has never understood the phrases "experience of the self" and "realization of the self." How much less could he have penetrated other realities? And how much less could any later student following Zen Veteran Sōkō have understood the words "experience of the self"? In conclusion, expressions of the self and expressions of the external world expressed by Buddhist patriarchs inevitably include a Buddhist patriarch's body-mind and a Buddhist patriarch's eyes. Because they are a Buddhist patriarch's bones and marrow, they are beyond ordinary people's attainment of the skin.

Shōbōgenzō Jishō-zanmai

Preached to the assembly at Kippō Temple in Etsu-u on the twenty-ninth day of the second lunar month in the second year of Kangen.[62]

Notes

1 *Waku-ju-chishiki, waku-ju-kyogan* is a commonly recurring phrase in the *Shōbōgenzō:* see, for example, Chapter Ten (Vol. I), *Shoaku-makusa,* paragraph 6; Chapter Twenty (Vol. I), *Kokyō,* paragraph 129; Chapter Thirty-two (Vol. II), *Juki,* paragraph 35; Chapter Fifty-two (Vol. III), *Bukkyō,* paragraph 21, etc.

2 This conversation between the Sixth Patriarch (Master Daikan Enō) and Master Nangaku Ejō is recorded in the *Shinji-shōbōgenzō,* pt. 2, no. 1. See also Chapter Seven (Vol. I), *Senjō;* Chapter Twenty-nine (Vol. II), *Inmo;* Chapter Sixty-two (Vol. III), *Hensan.*

3 *Chishiki* stands for *zenchishiki,* from the Sanskrit *kalyāṇamitra,* which means a good friend, a friend in virtue; that is, a good counselor who exemplifies the zazen life and helps and inspires others to live the zazen life.

4 *Ta* means the other or others, that which is outside, that which is external to the self, the external world.

5 *Zuitarai,* a variation of the traditional phrase *zuitako,* "following circumstances completely." In these phrases *rai,* lit., "coming" or "having come," suggests an experience that has continued to the present and *ko,* lit., "going" or "having gone," is emphatic. *Ta* is as in the preceding note.

6 *Tsūri* means to be thoroughly versed in the sutras. See Chapter Fifty-two (Vol. III), *Bukkyō.*

7 *Chinchō* literally means "the first slight showing of a sign." The expression also appears in Chapter Fourteen (Vol. I), *Sansuigyō;* Chapter Thirty-eight (Vol. II), *Muchū-setsumu,* paragraph 173; and Chapter Sixty-three (Vol. III), *Ganzei,* paragraph 80, where it suggests the genesis of the universe ("the sprouting of creation"). Here it suggests the time since the genesis of the universe, that is, eternity.

8 *Hanman-jiku,* literally, "half a myriad scrolls." Cf. Chapter Seventy-three, *Sanjūshichi-bon-bodai-bunpō,* note 112.

9 See Chapter Twenty-four (Vol. II), *Bukkyō.*

10 *Ganzei,* that is, the view of Gautama Buddha. See Chapter Sixty-three (Vol. III), *Ganzei.*

11 *Gozui,* that is, the practical state of Master Bodhidharma. See Chapter Forty-six (Vol. III), *Kattō.*

[12] *Zukaku-shō nari, bijō-shō nari,* a variation of the familiar expression *zushin-bishin,* lit., "head-right, tail-right," i.e., "head-to-tail rightness" or "the state that is right from beginning to end."

[13] *Ōsetsu-jūsetsu,* lit., "vertically preach and horizontally preach," means to preach without restriction in any direction.

[14] *Hossu,* a ceremonial fly whisk.

[15] *Hensan chishiki* refers to the custom of monks in China of traveling around to visit different teachers. See Chapter Sixty-two (Vol. III), *Hensan.*

[16] *Jiko o shōkai suru. Shōkai* means to experience the state that is exactly the same as the state of Gautama Buddha. See for example Chapter Sixteen (Vol. I), *Shisho;* Chapter Forty-eight (Vol. III), *Sesshin-sesshō.*

[17] In other words, the subjective self that receives stimuli through the senses, and the objective self that preaches or manifests itself in the external world, become one undivided whole.

[18] Master Dōgen's variation of the Chinese expression *sakujitsu-setsu-jōhō, konnichi-setsu-fujōhō,* "yesterday preaching an established rule, today preaching an exception to the rule." See Chapter Seventy-three, *Sanjūshichi-bon-bodai-bunpō,* paragraph 16, note 28.

[19] *Shō-shō. Shō* means life, birth, or appearance. *Shō-shō,* "life-life," or "whole life at each moment," appears several times in this paragraph, along with the words *shin-shin,* "body-body," or "whole body at each moment."

[20] *Innen-shōhō* means real entities that arise from direct or indirect causes.

[21] *Shōchi,* "the innately intelligent," are discussed in Chapter Twenty-six (Vol. II), *Daigo,* paragraph 217.

[22] By enjoying zazen, for example, we make our circumstances vigorous.

[23] *Go-un* ("five *skandha*s"), viz., *rūpa,* matter; *vedana,* feeling; *saṃjñā,* thought; *saṃskāra,* mental conformation; and *vijñāna,* consciousness. See Chapter Seventy (Vol. III), *Hotsu-bodaishin,* paragraph 216, note 44.

[24] *Jichō.* The *Daichidoron* notes the following threefold division of the eightfold noble path: 1) "self-discipline/keeping of precepts": right speech, right action, right livelihood; 2) "self-purification/Zen practice": right mindfulness, right balance; 3) "self-control/wisdom": right view, right thinking, right effort.

[25] 1131–1162.

[26] Master Daie Sōkō (1088–1163), nominally a successor of Master Engo Kokugon. He is regarded as the originator of "*kōan* Zen." His works include the *Daie-shōbōgenzō* (*Daie's Right Dharma-eye Treasury*). His posthumous title is Zen Master Fugaku.

[27] Master Myōkyō Shōri (dates unknown).

[28] Master Unmon Bun'en (864–949), successor of Master Seppō Gison; regarded as the founder of the Unmon sect, but see Chapter Forty-nine (Vol. III), *Butsudō.*

[29] *Nenko* means comments on the words and deeds of past masters.

[30] *Juko,* verses praising the words and deeds of past masters. Master Setchō Jūken (980–1052; successor of Master Chimon Kōso in the Unmon lineage) selected a hundred stories from the *Keitokudentōroku,* adding comments or eulogies to each. This work later formed the basis for the popular commentary *Hekiganroku* (*Blue Cliff Record*) by Master Engo Kokugon (1063–1135).

[31] Master Tōzan Dōbi (dates unknown), successor of Master Fuyō Dōkai.

[32] Master Fuyō Dōkai (1043–1118), successor of Master Tosu Gisei, and the forty-fifth patriarch in Master Dōgen's lineage. See, for example, Chapter Fourteen (Vol. I), *Sansuigyō;* Chapter Fifteen (Vol. I), *Busso;* Chapter Sixty-four (Vol. III), *Kajō.*

[33] *Bikō,* burning incense on the elbow or on the arm, was apparently an ancient custom performed when praying to gods or Buddha, or as an ascetic practice. In later ages, incense was burned not directly on the skin but in a censer suspended by a hook from the arm.

[34] Up to here the sentences of this paragraph are constructed using *hiragana,* the Japanese phonetic alphabet, indicating that Master Dōgen was paraphrasing from the Chinese. From here the paragraph contains sentences of Chinese characters only, with *hiragana* used only for two short linking phrases.

[35] *Jishō.* In the chapter title *ji,* "self," is the object of *shō,* "to experience." In Sōkō's usage, however, *ji* may have been meant as an adverb "by myself," and *shō* may have been meant to indicate the experience of so-called enlightenment, so that *jishō* [*su*] meant "I am realizing enlightenment by myself."

[36] Master Tandō Bunjun (1060–1115), a successor of Master Shinjō Kokubun. Also quoted in Chapter Sixty-six (Vol. III), *Shunjū.*

[37] Hōbō was the name of the mountain on which Master Tandō had his order, and so it is another name for Master Tandō himself. Sōkō did not accept responsibility for his own state.

[38] *Zusan* [*no*] *zenna. Zusan* means 1) lit., "edited by To Moku" (a notoriously unreliable editor), and by extension, 2) "unreliable." *Na* stands for *oshō,* which in turn represents the Sanskrit *upādhyāya,* teacher or preceptor. *Oshō* is used as an honorific term for a senior monk.

[39] *Ze-hō-byōdō, mu-u-kōge* is a direct quotation from the *Diamond Sutra.*

[40] "Archpriest" is *zasu-nu. Zasu* means the master of a temple of a lineage of intellectual study, and at the same time, in writings of the Rinzai sect such as the *Hekiganroku* (*Blue Cliff Record*), the title is used ironically to describe a zazen practitioner who understands Buddhism only intellectually. *Nu, yatsu* means "slave," "manservant," or "fellow." It denotes lack of respect.

41 *Jūō,* ten hell kings mentioned in the *Jūōkyō* (*Ten Kings Sutra*), are colorful guardian images.

42 Ryō was Master Tandō's name before he became a monk. Master Tandō probably seemed more common than Sōkō expected a Buddhist master to be, and so Sōkō saw a similarity between Master Tandō and the vulgar image of a hell king.

43 *Shōsan,* lit., "small participation," means unscheduled informal instruction or questions and answers, usually done in the master's quarters. Examples of *shōsan* are the preaching of Master Gensha Shibi quoted in Chapter Fifty (Vol. III), *Shohō-jissō,* paragraph 240, and that of Master Tendō Nyojō quoted at the beginning of Chapter Seventy-nine, *Ango.*

44 *Fusetsu,* lit., "general preaching," means informal preaching or general day-to-day lectures, not necessarily in the Dharma hall and not necessarily scheduled in advance. *Fusetsu* is less conversational than *shōsan* but not as formal as *jōdō,* "formal preaching in the Dharma hall." An example of *fusetsu* is Master Tendō's recital of the cuckoo poem in Chapter Fifty (Vol. III), *Shohō-jissō,* paragraph 234.

45 *Shin-eki* means a formal request for personal instruction. An example is Master Tōzan's request to Master Ungan to impart to him the Eye in Chapter Sixty-three (Vol. III), *Ganzei,* paragraph 83.

46 *Ka* is an exclamation made on realizing a truth.

47 Gon Hasu is a nickname of Master Engo Kokugon (1063–1135), successor of Master Goso Hōen, and editor of the *Hekiganroku* (*Blue Cliff Record*). Hasu is literally "a son of Ha country."

48 The information in this paragraph is contained in the *Daiefugakuzenjishūmonbuko* (*War Chest of the School of Zen Master Daie Fugaku*), which was edited by Master Sōkō's disciple Dōken.

49 *Keiko,* lit., "consideration of the past" or "emulation of the ancients," means daily practice based on reverence of traditional standards. See also Chapter Seven (Vol. I), *Senjō,* paragraph 144.

50 *Bandai o shōryō suru. Bandai* means "ten thousand generations," i.e., many past generations of Buddhist ancestors. *Shō* literally means to traverse water and *ryō* means to hunt, but as a compound *shōryō* is often used in a literary context, meaning "to read extensively" or "to scour written sources."

51 *Habi* alludes to the ring used to lead a water buffalo by the nose. It means a person of self-control.

52 *Shinzo,* lit., "ascending the seat," is synonymous with *jōdō,* lit., "going up to the [Dharma] hall."

53 Master Goso Hōen (d. 1104), successor of Master Hakuun Shutan. Quoted in Chapter Seventy-four, *Tenbōrin.*

[54] *Uku muku* is a reference to the four-phased system elucidated by Master Nāgārjuna, whereby the philosopher considers phrases of 1) existence, 2) nonexistence, 3) both, and 4) neither. See, for example, Chapter Eighty-one, *Ō-saku-sendaba,* paragraph 237.

[55] These two stories are recorded in the *Daiezenjitōmei* (*Inscriptions on the Stupa of Zen Master Daie*).

[56] *Shoki,* one of the six assistant officers in a large Buddhist temple: *shuso,* head monk; *shoki,* clerk assisting the head monk; *zōsu,* librarian; *shika,* guest supervisor; *chiden,* supervisor of the Buddha hall; and *chiyoku,* bath supervisor.

[57] *Fusetsu-shinzo.* See notes 44 and 52.

[58] Master Ōbaku Kiun (d. between 855 and 859), successor of Master Hyakujō Ekai.

[59] *Daishō no inrin.* The Chinese called hermits who concealed themselves in towns *dai-in,* "great hermits," and hermits who lived in the forests and mountains *shō-in,* "small hermits."

[60] 1131–1162.

[61] Master Daikan Enō, the Sixth Patriarch in China, had three disciples who Master Dōgen esteemed very highly: Master Nan'yō Echū, Master Nangaku Ejō, and Master Seigen Gyōshi. Master Nangaku Ejō's successor was Master Baso Dōitsu, who is revered especially highly in the Rinzai sect. Master Seigen Gyōshi's line of succession passed to Master Sekitō Kisen, then to Master Yakusan Igen, to Master Ungan Donjō, and to Master Tōzan Ryōkai. Master Dōgen himself belongs to this lineage.

[62] 1244.

[Chapter Seventy-six]

Dai-shugyō

Great Practice

Translator's Note: Dai *means "great," and* shugyō *means "practice." So* dai-shugyō *means "great practice." There is a famous Chinese story about Master Hyakujō Ekai and a wild fox; the story concerns the relation between Buddhist practice and the law of cause and effect. This relation is explained in two ways, each totally at odds with the other. The first explanation says that someone of great practice "does not fall into cause and effect"; in other words, it denies the influence of cause and effect upon someone of great practice. The other explanation says "do not be unclear about cause and effect"; in other words, it affirms the influence of cause and effect upon someone of great practice. But Master Dōgen considered the difference between these two explanations to be only a matter of intellectual thought, and that the situation in reality had no such dichotomy. He explained that someone of great practice transcends both the negation and the affirmation of the law of cause and effect, by acting here and now in the real world.*

> [107] When Zen Master Daichi[1] of Hyakujōzan in Kōshū[2] (successor of Baso, called Ekai in his lifetime) gives informal instruction, an old man is generally present. He always listens to the Dharma along with the monks, and when the assembly retires, the old man also retires. Then unexpectedly one day he does not leave. The master eventually asks him, "What person is this, standing before me?"
>
> The old man answers, "I am not a person. In the past age of Kāśyapa Buddha,[3] I used to live [as master] on this mountain.[4] Once a practitioner asked me, 'Do even people in the state of great practice fall into cause and effect, or not?' I answered, 'They do not fall into cause and effect.'[5] Since then I have fallen into the body of a wild fox for five hundred lives. Now I beg you, Master, to say for me a word

of transformation.[6] I long to be rid of the body of a wild fox." Then he
255c asks, "Do even people in the state of great practice fall into cause and effect, or not?"

The master says, "Do not be unclear about cause and effect."[7]

At these words the old man immediately realizes the great realization. He does prostrations and says, "I am already rid of the body of a wild fox, and would like to remain on the mountain behind this temple. Dare I ask the master to perform for me a monk's funeral ceremony?"

The master orders the supervising monk[8] to strike the block[9] and to tell the assembly, "After the meal, we will see off a deceased monk."

All the monks discuss this among themselves, saying, "The whole community is at ease and there is no sick person in the nirvana hall.[10] What is the reason for this?"

After the meal, the master is seen leading the monks to the foot of a rock on the mountain behind the temple, and picking out a dead fox with a stick. They cremate it according to the formal method. In the evening the master gives formal preaching in the Dharma hall and discusses the preceding episode.

Ōbaku[11] then asks, "The man in the past gave a mistaken answer as a word of transformation, and fell into the body of a wild fox for five hundred lives. If he had not made any mistake at any moment, what would he have become?"

The master says, "Step up here. I will tell you."

Ōbaku finally steps up and gives the master a slap. The master claps his hands and laughs, and says, "You have just expressed that a foreigner's[12] beard is red, but it is also a fact that a red-beard is a foreigner."[13]

[110] The *kōan*[14] realized just now is "great practice" itself. As the old man says, "Hyakujō Mountain in Kōshū" exists in the past age of Kāśyapa Buddha, and "Hyakujō Mountain in Kōshū" exists in the present age of Śākyamuni Buddha. This is a real "word of transformation." Even so, the Hyakujō Mountain of the past age of Kāśyapa Buddha and the Hyakujō Mountain of the present age of Śākyamuni Buddha are not one. Neither are they different. They are not three and three before, and not three and three

after.[15] The Hyakujō Mountain of the past has not become the Hyakujō Mountain of the present. The present Hyakujō Mountain was not formerly the Hyakujō Mountain of Kāśyapa Buddha's time. Even so: there is the [old man's] pronouncement[16] that "I used to live on this mountain"; the [old man's] teaching for the practitioner is akin to the teaching of the present Hyakujō for the old man; and the question that "once a practitioner asked" is akin to the question that the old man asks now. "When doing one thing, it is impossible to do another; if we neglect the first move, we will be floored at the second."[17] The practitioner of the past asks, "Do even people in the state of great practice on the Hyakujō Mountain of the past fall into cause and effect, or not?" This question should certainly not be understood easily or in haste. The reason [I say so] is that for the first time since the Buddha-Dharma spread east during the Later Han era of Eihei,[18] and since the ancestral master came from 256a
the west during the Liang era of Futsu,[19] due to the words of the old wild fox, we hear the question of the practitioner of the past. It had never existed previously. So we can say that it is rarely heard. When we have groped for and grasped "great practice," it is just great "cause and effect"[20] itself. Because this cause and effect is always the round fulfillment of causes and the complete fulfillment of effects, it has never accommodated discussion of falling or not falling and has never accommodated words of being unclear or not being unclear. If "They do not fall into cause and effect" is a mistake, "Do not be unclear about cause and effect" might also be a mistake. Even when mistakes are put in their place as mistakes, there is falling into the body of a wild fox, and there is getting free of the body of a wild fox. There is also a principle whereby "They do not fall into cause and effect," though a mistake in the age of Kāśyapa Buddha is not a mistake in the age of Śākyamuni Buddha. Though in the present age of Śākyamuni Buddha "Do not be unclear about cause and effect" gets rid of the body of a wild fox, in the age of Kāśyapa Buddha a different principle may be realized. In the old man's words "Since then I have fallen into the body of a wild fox for five hundred lives," what is this "falling into the body of a wild fox"? It is not that a wild fox which existed already lures in the former Hyakujō. And it is impossible for the former Hyakujō originally to be a wild fox. The assertion that the soul of the former Hyakujō leaves him and forces itself into the skin of a wild fox is non-Buddhism; and a wild fox cannot come up and suddenly swallow the former

Hyakujō. If we say that the former Hyakujō subsequently changes into a wild fox, he must first get rid of the body of the former Hyakujō, so that he may then fall into the body of a wild fox. A [master of] Hyakujō Mountain can never be replaced by the body of a wild fox! How could "cause and effect" be like that? "Cause and effect" is neither inherent[21] nor initiated:[22] "cause and effect" never idly waits for a person. Even if the response "They
256b do not fall into cause and effect" is wrong, [the respondent] may not always fall into the body of a wild fox. If falling into the body of a wild fox were the inevitable karmic result of mistakenly answering a practitioner's question, then the Rinzais and Tokusans of recent times, together with their followers, would have fallen into how many thousands and tens of thousands of wild foxes? Aside from them, the unreliable old veterans of the last two or three hundred years would be countless wild foxes. Yet none are heard to have fallen into [the bodies of] wild foxes. So many [wild foxes] would be more than enough to see and hear. You may say that they have not made [such a] mistake, but in fact there have been very many outlandish and confused answers much worse than "They do not fall into cause and effect." Those who cannot even be placed on the periphery of the Buddha-Dharma are indeed many. We should know them with the Eye of learning in practice—unless equipped with the Eye, we cannot tell them apart. In conclusion, we should never say that as a result of answering badly [a person] becomes the body of a wild fox, or that as a result of answering well [a person] does not become the body of a wild fox. This story does not say what the state is like after getting rid of the body of a wild fox, but presumably, wrapped in a bag of skin, there might be a pearl.

[115] Contrary to this view, people who have never seen and heard the Buddha-Dharma say: "When we have completely got free of a wild fox, we return to the essential ocean of original enlightenment.[23] As a result of delusion, we fall into the life of a wild fox for a while, but when we realize the great enlightenment we discard the body of a wild fox and return to the original essence." This is the non-Buddhist theory of returning to the original self; it is not the Buddha-Dharma at all. If we say that a wild fox is not the original essence and that there is no original enlightenment in a wild fox, that is not the Buddha-Dharma. If we say that when we realize the great enlightenment we have departed from and discarded the body of a wild fox,

then it would not be the wild fox's great enlightenment, and we would make 256c
the wild fox serve no purpose. We should never say so.[24] [The story] says that by virtue of a word of transformation from the present Hyakujō, the wild fox that the past Hyakujō has been for five hundred lives suddenly gets free of a wild fox. We should clarify this principle. If we assert that, "When a bystander speaks a word of transformation, a bystander frees others from the body of a wild fox," then the mountains, the rivers, and the earth have been speaking countless words of transformation since the past, and those many words of transformation have been repeated again and again. But in the past [the old man] has not got free of the body of a wild fox. He gets free of the body of a wild fox under a word of transformation from the present Hyakujō. This [assertion] casts deadly doubt upon the ancestor.[25] And if we assert that, "The mountains, rivers and the earth have never spoken words of transformation," then the present Hyakujō might ultimately lack the means to open his mouth.[26] Furthermore, many past masters through the ages have vied to assert that the expressions "not falling into" and "not being unclear about" [cause and effect] are equally valid. But if they have never attained bodily experience of "not falling into" and "not being unclear about" [cause and effect] within the stream of those very words, they consequently neither experience the skin, flesh, bones, and marrow of falling into the body of a wild fox, nor experience the skin, flesh, bones, and marrow of getting rid of the body of a wild fox. If the head is not right, the tail is never right. In the old man's words "Since then I have fallen into the body of a wild fox for five hundred lives," just what is the subject that falls and just what is the object that is fallen into? In the very moment of falling into the body of a wild fox, what form and grades does the universe that has continued from the past have in the present? Why should the series of words "do not fall into cause and effect" result in "five hundred" repetitions? As for the one pelt of skin that is now "at the foot of a rock on the mountain behind the temple," from what concrete place should we think that it has been able to come? To say "They do not fall into cause and effect" is to fall into the body of a wild fox, and to hear "Do not be unclear about cause and effect" is to get free of the body of a wild fox. Even though there are instances of falling in and getting
free, they are just the "cause and effect" of the wild fox.[27] Nevertheless, since 257a
ancient times people have said: "Because 'they do not fall into cause and

effect' is an expression that seems to refute cause and effect, [the speaker] falls down." This assertion is without reason; it is the assertion of people who are in the dark. Even if the former Hyakujō has occasion to say "They do not fall into cause and effect," he has the state in which it is impossible for the "great practice" to delude others, and it is impossible for him to refute cause and effect. Alternatively it is said, "The meaning of 'do not be unclear about cause and effect,' in other words, not being ignorant of cause and effect, is that because 'great practice' is transcendent 'cause and effect' itself, it gets rid of the body of a wild fox." Truly, this is eighty- or ninety-percent realization of the eyes of learning in practice. At the same time:

> In the time of Kāśyapa Buddha,
> [We] have lived on this mountain.
> In the time of Śākyamuni Buddha,
> [We] are living on this mountain.
> Former body and present body,
> The faces of the sun and the faces of the moon,
> Shut out the ghost of a wild fox,
> And manifest the ghost of a wild fox.

How could a wild fox know its life for five hundred lives? When someone says that a wild fox knows five hundred lives by using a wild fox's intelligence, then the wild fox-intelligence has not yet completely known the facts of one life, and a life has not yet rammed into a wild fox's skin. When a wild fox unfailingly knows its falling down, in each of five hundred lives, then reality is realized.[28] It does not completely know the whole of one life: there are instances of knowing and there are instances of not knowing. Given that body and knowing do not arise and pass together, it is impossible to count five hundred lives. If it is impossible to count [five hundred lives], the words "five hundred lives" might be a fabrication. If someone says that [a wild fox] knows by using intelligence other than a wild fox's intelligence, then it is not the knowing of a wild fox. What person could know these [five hundred lives] on a wild fox's behalf? Without any road of clear understanding through knowing and not knowing, we cannot speak of "falling into the body of a wild fox," and if there is no falling into the body of a wild fox, there can be no "getting free of the body of a wild fox." If there is neither

falling in nor getting free, there can be no "former Hyakujō." If there is no 257b
former Hyakujō, there can be no "present Hyakujō"—which cannot be conceded at random. We should research in detail like this. Utilizing this reasoning, we should test and defeat all the fallacies that have been heard again and again throughout the Liang, Zhen, Sui, Tang, and Song dynasties[29] The old non-man, moreover, says to the present Hyakujō, "Please perform for me the funeral ceremony for a deceased monk." These words should not be like that. Since Hyakujō's time countless good counselors have not doubted, or been surprised at, these words. The point is this: how could a dead fox be a deceased monk, without having taken the precepts, without experience of summer retreats,[30] without the dignified forms, and without the principles of a monk? If any such being may undergo at random the funeral ceremony for a deceased monk, all dead people who have never left family life, whoever they are, would have to be accorded the rites of a deceased monk. A dead *upāsaka* or *upāsikā,*[31] if a request were forthcoming, would have to be accorded the rites of a deceased monk, as was the dead fox. When we look for such an example, there is none and we hear of none. No such ceremony has been authentically transmitted in Buddhism; even if we wanted to perform it, we would not be able to do so. The words [quoted] now that "Hyakujō cremates it according to the formal method" are not beyond doubt; it is possible that they are a mistake. Remember, there are set procedures for all the rites of a deceased monk, from efforts on entering the nirvana hall to pursuit of the truth on arriving at the *bodhi* garden,[32] and they are not done at random. Even if a dead wild fox from the foot of a rock claims to be the former Hyakujō, how could the conduct of a full monk[33] be present in it? How could it have the bones and marrow of the Buddhist patriarchs? Who will testify that it is the former Hyakujō? Do not despise and belittle the Dharma standards of the Buddhist patriarchs by idly accepting the transmogrification of the ghost of a wild fox as true. As the descendants of Buddhist
patriarchs, attach weight to the Dharma standards of the Buddhist patriarchs. 257c
Never follow a request as Hyakujō does. It is hard to meet even one matter or one method; do not be influenced by secular vulgarity, and do not be led by human sentiment. In this country of Japan, the forms of buddhas and the forms of patriarchs have been hard indeed to meet and hard indeed to hear. Now that, on rare occasions, we are able to hear them and able to see them,

we should revere them more profoundly than the pearl in the topknot.[34] Unhappy people are not profound in religious conviction. It is pitiful. It is generally because they have never recognized the relative weight of things, and because they are without the wisdom of five hundred years and without the wisdom of a thousand years. Nevertheless, we should urge ourselves on and encourage others. Having been able to receive an authentic tradition from the Buddhist patriarchs—even if it is only one prostration and even if it is only one instance of upright sitting—we should profoundly feel great happiness and should rejoice in the great good fortune of having met what is difficult to meet. People who lack this mind, even if they meet the appearance in the world of a thousand buddhas, will not possess a single virtue, and will not be able to obtain a single benefit. They will just be non-Buddhists who idly attach themselves to the Buddha-Dharma. They may seem, in their mouths, to be learning the Buddha-Dharma, but real evidence of preaching the Buddha-Dharma can never be present in their mouths. In sum, if some person who has yet to become a monk—be it a king or a minister, be it Brahmadeva or Śakra-devānām-indra—comes asking for the rites of a deceased monk, never allow it. Tell them to come back when they have left family life, received the precepts, and become a full monk. People who are attached to conduct and its rewards in the triple world and who do not aspire to a noble position as one of the Three Treasures may come bringing a thousand dead skinbags to defile and to breach the rites of a deceased monk, but it
258a would only be a most severe violation, and it would not produce any merit. If they wish to establish favorable relations with the merit of the Buddha-Dharma, they should promptly leave family life and receive the precepts, in accordance with the Buddha-Dharma, and become full monks.

[124] "In the evening the present Hyakujō gives formal preaching in the Dharma hall and discusses the preceding episode." The principle of this discussion is extremely dubious. What kind of discussion might they have? He seems to say that the old man, having already completed the process of five hundred lives, gets rid of his former body. Should the five hundred lives mentioned now be counted as in the human world? Should they be counted as in the state of a wild fox? Should they be counted as in the Buddha's truth? Furthermore, how could the eyes of an old wild fox glimpse Hyakujō? Those who are glimpsed by a wild fox may be the ghosts of wild foxes. Those who

are glimpsed by Hyakujō are Buddhist patriarchs.[35] For this reason, Zen Master Koboku Hōjō[36] eulogizes [Hyakujō] as follows:

> Hyakujō has intimately experienced meetings with a wild fox;
> Questioned[37] by it, he is greatly ruffled.[38]
> Now I dare ask all you practitioners,
> Have you completely spat out a fox's drivel[39] or not?

Thus, "a wild fox" is the Eye of "Hyakujō's intimate experience." "To have spat out a fox's drivel," even in a half measure, is to be sticking out the wide and long tongue[40] and speaking for others a word of transformation. At the very moment of so doing, we get free of the body of a wild fox, get free of the body of Hyakujō, get free of the body of an old non-man, and get free of the body of the whole universe.

[126] Ōbaku then asks, "The man in the past gave a mistaken answer as a word of transformation, and fell into the body of a wild fox for five hundred lives. If he had not made any mistake at any moment, what would he have become?" This question is the realization of the words of the Buddhist patriarchs. Among the venerable patriarchs in the lineage from Nangaku[41] there is none like Ōbaku, either before him or after him. Nevertheless, the old man never says "I answered the practitioner mistakenly," and Hyakujō never says "He had answered mistakenly." Why does Ōbaku now casually say "The man in the past gave a mistaken answer as a word of transformation"? If he says [Hyakujō] might be saying that the cause was the mistake, 258b
then Ōbaku has not grasped the great intent of Hyakujō. It is as if Ōbaku has never investigated the mistaken answers, and the answers beyond mistakes, that Buddhist patriarchs express. We should learn in practice that in this particular episode the past Hyakujō does not mention a mistaken answer and the present Hyakujō does not mention a mistaken answer. Rather, using five hundred skins of wild foxes, each three inches thick, [the past Hyakujō] "has experienced life on this mountain,"[42] and for the benefit of practitioners he expresses it. Because the skin of a wild fox has pointed hairs in the liberated state, the present Hyakujō exists as one stinking skinbag, which, when we fathom it, is half a wild fox skin in the process of getting free. There is falling down and getting free that "at every moment is beyond mistakes,"[43] and there is "cause and effect" that at every moment speaks words for others. They

are the evident "great practice" itself. If Ōbaku were now to come and ask "If he had not made any mistake at any moment, what would he have become?" I would say, "He would still have fallen down into the body of a wild fox." If Ōbaku asked, "Why is it so?" I would say further, "You ghost of a wild fox!" Even then, it would not be a matter of mistakes or no mistakes. Do not concede that Ōbaku's question is a proper question! If Ōbaku asked again, "What would he have become?" I would say, "Are you able to grope the skin of the face, or not?" I would say further, "Have you got free of the body of a wild fox yet, or not?" I would say further, "Would you reply to that practitioner 'They do not fall into cause and effect' or not?" But Hyakujō's words "Step up here and I will tell you" already include the expression "What will [he] become is just this!" Ōbaku steps up, having forgotten the past and oblivious of the future. His giving Hyakujō a slap is countless transmogrifications of a wild fox. "Hyakujō claps his hands and laughs, and says, 'You have just expressed that a foreigner's beard is red, but it is also a fact that a red-beard is a foreigner.'" This expression is not the boldness of spirit that belongs to one hundred percent perfection;[44] it is barely "eighty or ninety percent of realization."[45] As a rule, even when we acknowledge eighty- or ninety-percent realization there is not yet eighty- or ninety-per-
258c cent realization, and when we acknowledge one hundred percent perfection there is nothing left of eighty- or ninety-percent realization. That being so, I would like to say:

> Hyakujō's expression pervades all directions,
> Yet he still has not left the wild fox's den.
> Ōbaku's heels are touching the ground,
> Yet he seems to be stuck on the path of a praying mantis.[46]
> In a slap and a clap,
> There is one, not two.
> Red-beards are foreigners and foreigners' beards are red.

Shōbōgenzō Dai-shugyō

Preached to the assembly at old Kippō Temple in Etsu-u on the ninth day of the third lunar month in the second year of Kangen.[47]

Notes

[1] Zen Master Daichi is his posthumous title. The small text may have been added by a later editor.

[2] A district in Kiangsi province in southeast China.

[3] Kāśyapa Buddha is the sixth of the seven ancient buddhas. So the time of Kāśyapa Buddha means the eternal past.

[4] *Jūsan,* lit., "to be in residence on a mountain," means to be a temple master.

[5] *Furaku-inga,* i.e., not falling subject to karmic retribution.

[6] *Ichitengo* means a word that, when spoken and heard just at the right time and place, has the power to serve as a turning point in one's life. See also Chapter Sixty-one (Vol. III), *Kenbutsu,* paragraph 26.

[7] *Fumai-inga,* i.e., believing without ambiguity in the law of cause and effect. The phrases *furaku-inga,* "not falling into cause and effect," and *fumai-inga,* "not being unclear about cause and effect," are used throughout the *Shōbōgenzō* as paradigms of opposing views on causation. See in particular Chapter Eighty-four, *Sanji-no-gō;* Chapter Eighty-nine, *Shinjin-inga;* Chapter Ninety, *Shizen-biku.*

[8] *Inō,* supervisor of monks in the zazen hall; one of the six main officers of a temple.

[9] *Byaku-tsui* means to beat the top of an octagonal wooden pillar with a small wooden block in order to call the monks together.

[10] *Nehandō* ("nirvana hall"), a name for the temple infirmary.

[11] Master Ōbaku Kiun (d. between 855–859), successor of Master Hyakujō.

[12] *Ko* originally indicated a person from a region to the northwest of China, broadly corresponding to modern-day Kazakhstan and Russia.

[13] *Tenshōkōtōroku,* chap. 8; *Shinji-shōbōgenzō,* pt. 2, no. 2. Also quoted in Chapter Eighty-nine, *Shinjin-inga.*

[14] *Kōan,* short for *kōfu antoku,* was originally the name given to a board on which a new official Chinese law was displayed. In Buddhism it came to mean 1) the concrete manifestation of the Dharma, that is reality or the universe itself, as in Chapter Three (Vol. I), *Genjō-kōan;* and, 2) a story that manifests the universal principles of the Buddha-Dharma.

[15] *Zen sansan, go sansan,* "three and three before, three and three after," suggests for example the differences in the mountain in different seasons: white in winter, green in spring, blue in summer, yellow and red in autumn, etc. The real Hyakujō Mountain here and now is beyond any accumulation of past impressions. See also Chapter Forty-two (Vol. III), *Tsuki,* paragraph 3; *Shinji-shōbōgenzō,* pt. 2, no. 27.

[16] *Kōan* in this case may be interpreted as "something to be pondered on."

[17] These words of Master Kenpō, quoted from chap. 23 of the *Rentōeyo,* may be seen as a conclusion to the foregoing discussion of relations between the primary consideration—reality here and now—and secondary matters such as what happened in the past.

[18] 58–75 C.E. This is said to have been the time when the first Sanskrit sutras were translated into Chinese.

[19] 520–526.

[20] *Inga,* "cause and effect," expresses in the *Shōbōgenzō* not only the law of causation but also reality itself as cause and effect in momentary operation.

[21] *Hon-u,* literally, "originally existing." Cf. note 23, *hongaku.*

[22] *Shiki.* Cf. note 23, *shikaku.*

[23] *Hongaku. Hon* means "original" or "inherent." *Kaku* is the Chinese character used to represent the Sanskrit *bodhi,* which means a buddha's state of intuitive wisdom, or enlightenment. In the Tendai sect the concepts *hongaku,* "inherent enlightenment," and *shikaku,* "initiated enlightenment," represent opposing views of the buddha-nature. It is said that this opposition set up a conflict in Master Dōgen's mind during his teenage years as a monk in the Tendai sect. The conflict was finally resolved when Master Tendō Nyojō recommended Master Dōgen to "just sit."

[24] Master Dōgen also affirms the state of a wild fox—as he says in Chapter Three (Vol. I), *Genjō-kōan,* for example, buddhas are those who have realized delusion.

[25] "The ancestor" (the present Master Hyakujō) is a buddha; his words are the voice of nature. If they think that his words have some special mystical power to transform, then they are casting aspersions on Master Hyakujō's real state as a buddha.

[26] In other words, if the state of natural balance did not have in itself the power to effect change, then Master Hyakujō would be powerless. Hyakujō's action was conscious human intervention, and at the same time it was natural.

[27] *Yako no inga* means not only "the karma of the wild fox" but the reality of the wild fox, the fox's real life.

[28] *Kōan-genjō suru.* See notes 14 and 16.

[29] That is, since Master Bodhidharma's coming from India during the Liang dynasty until the time of Master Dōgen's preaching during the Song dynasty.

[30] *Gerō nashi,* lit., "without summer year-ends"; in other words, without years as a monk. Traditionally, the years a person has been a monk are counted by the number of summer retreats passed.

[31] Buddhist layman or laywoman.

[32] Bodai-en, "*bodhi* garden," means the temple cemetery.

[33] *Daisō* means a full monk as opposed to a novice.

[34] Alludes to an analogy in *Lotus Sutra, Anrakugyō* ("Peaceful and Joyful Practice") chapter: "It is like the king releasing from his topknot/The bright pearl, and giving it./This sutra is honored/As supreme among all sutras. . . ." See LS 2.276.

[35] Suggests affirmation of Master Hyakujō; in Chapter Sixty-one (Vol. III), *Kenbutsu,* Master Dōgen says that only a buddha can see a buddha.

[36] Master Koboku Hōjō (d. 1150), a successor of Master Fuyō Dōkai.

[37] *Sanshō* means to visit a master and ask for the teaching.

[38] Because the question "Do even people in the state of great practice fall into cause and effect?" is impossible to answer with words alone.

[39] *Zen, yodare,* as in the English "drivel," includes both the meaning of saliva and of something with no value; nonsense.

[40] *Kōchō-zetsu,* "wide and long tongue," is one of the thirty-two distinguishing marks of the Buddha. See also Chapter Nine (Vol. I), *Keisei-sanshiki,* paragraph 210.

[41] *Nangaku-ka no sonshuku* means the lineage through Master Nangaku Ejō (677–744) to Master Baso Dōitsu (704–788) to Master Hyakujō Ekai (749–814) to Master Ōbaku Kiun (d. ca. 855). Master Ōbaku was succeeded by Master Rinzai Gigen (d. 867), founder of the Rinzai sect.

[42] *Sō-jū-shi-zan,* translated in the story as "I used to live [as master] on this mountain." See note 4.

[43] *Tenten-fusaku,* translated in the story as "If he had not made any mistake at any moment. . . ."

[44] *Jūjō no shiiki:* an ironic expression; perfection does not exist in reality. Cf. *Fukan-zazengi: shōten no shiiki,* "the zeal that pierces the sky."

[45] *Hakkujō,* words spoken by Master Dōgo Enchi in praise of an expression by Master Ungan Donjō. See Chapter Thirty-three (Vol. II), *Kannon,* note 29; *Shinji-shōbō-genzō,* pt. 2, no. 5.

[46] The path of a praying mantis suggests a hesitant attitude—Master Dōgen praised Master Ōbaku's practical standpoint ("heels touching the ground"), but he wondered whether Master Ōbaku might still be worrying about making mistakes.

[47] 1244.

[Chapter Seventy-seven]

Kokū

Space

Translator's Note: Ko *means "vacant" or "void," and* kū *means "air," "space," or "emptiness." So* kokū *means "space." Space and time have been fundamental concepts in philosophy since ancient times and in science too; even in ancient India people frequently discussed the nature of space and time. And this tradition influenced Buddhism, so the nature of space and time became a very important subject in Buddhism in India. The topic also passed to Buddhism in China, and so there are many stories of Chinese Buddhist masters discussing space and time. In this chapter Master Dōgen discusses space. He first quotes a discussion about space between Master Shakkyō Ezō and Master Seidō Chizō. Then he gives his own explanation, quoting a poem by Master Tendō Nyojō, a discussion between Master Baso Dōitsu and a monk called Seizan Ryō, and the words of Master Vasumitra.*

[131] Because "this place is where something ineffable exists,"[1] it is through the realization of these words that Buddhist patriarchs are caused to be. And because the realization of these words of Buddhist patriarchs passes naturally from rightful successor to rightful successor, the skin, flesh, bones, and marrow, realized as "a whole body,"[2] are "hanging in space."[3] This space is beyond such categories as the twenty kinds of space.[4] In general, how could space be limited to only twenty kinds of space? There are eighty-four thousand kinds of space, and there may be countless more besides.

> [133] Zen Master Shakkyō Ezō[5] of Bushū[6] asks Zen Master Seidō Chizō,[7] "Do you understand how to grasp space?"
>
> Seidō says, "I understand how to grasp it."
>
> The master says, "How do you grasp it?"
>
> Seidō clutches at space with his hand.

The master says, "You do not understand how to grasp space."

Seidō says, "How do you grasp it, brother?"[8]

The master grabs Seidō's nostrils and pulls them.

Groaning with pain, Seidō says, "It is very brutal to yank a person's nostrils, but I have directly been able to get free."

The master says, "Directly grabbing hold like this, you should have got it from the beginning."[9]

[134] Shakkyō's words "Do you understand how to grasp space?" ask "Are you too 'the thoroughly realized body as hands and eyes'?"[10] Seidō says, "I understand how to grasp it." Space is one unadulterated mass, which,
259a once touched is then tainted.[11] Since being tainted, "space has fallen to the ground."[12] Shakkyō's words "How do you grasp it?" mean "Even if you call it 'as it is,'[13] you have changed it already." And although it is like this, in changing with it the thus-gone[14] exists. "Seidō clutches at space with his hand": this is merely understanding of how to ride a tiger's head; it is not yet understanding of how to grab the tiger's tail. Shakkyō says, "You do not understand how to grasp space." Not only has Seidō failed to understand how to grasp it; he has never realized space even in a dream. And although he is like this, [Shakkyō] does not want to describe for him that which is profound and eternal. Seidō's words "How do you grasp it, brother?" mean "Say a word or half yourself, venerable elder! Do not rely so totally on me." Shakkyō grabs Seidō's nostrils and pulls them. Now, let us learn in practice that Shakkyō has put his body into Seidō's nostrils. From the other side, realization is present of the words that "nostrils pull in Shakkyō." And although it is like this, space is a unity, and it is jostling.[15] Seidō groans with pain and says, "It is very brutal to yank a person's nostrils, but I have directly been able to get free." Previously he has thought about meeting another, but suddenly he has been able to meet himself. At the same time, to taint the self is not permissible:[16] the self must be practiced.

[136] Shakkyō says, "Directly grabbing hold like this, you should have got it from the beginning." I do not deny that "grabbing hold by the state like this has got it from the beginning." However, because there is neither grasping in which Shakkyō and Shakkyō each extend a hand together, nor grasping in which space and space each extend a hand together, [Shakkyō] is not yet relying upon his own exertion. In general, the universe has no gaps

to accommodate "space," but this particular story has long been resounding through space like thunder. Since the time of Shakkyō and Seidō, though the practitioners who have called themselves masters of the five sects[17] are many, those who have seen, heard, or fathomed space are few. Before and after Shakkyō and Seidō, several individuals have aspired to play with space, but few have put their hands on it. Shakkyō has attained some grasp of space. 259b
Seidō does not glimpse space. Daibutsu[18] would like to tell Shakkyō the following: "Before, when you grabbed Seidō's nostrils, if you wanted to grasp space, you should have grabbed the nostrils of yourself, Shakkyō, and you should have understood how to grasp the fingertips with the fingertips." Even so, Shakkyō does know a bit about the dignified behavior of grasping space. Even a good player at grasping space needs to research the interior and exterior of space, needs to research the deadening and vitalization of space, and needs to know the lightness and weight of space. We should maintain and rely upon [the teaching] that the effort in pursuit of the truth, the establishment of the mind, the practice and experience, and the assertions and questions of buddhas and of patriarchs are just the grasping of space.

[138] My late master, Tendō Nyojō, the eternal buddha, says: "The whole body like a mouth, hanging in space."[19]

Clearly, the whole body of space[20] is suspended in space.

> [139] Archpriest Ryō[21] of Seizan Mountain in Kōshū once goes to practice in Baso's order.[22] Patriarch [Baso] asks him, "What sutra do you lecture on?"
>
> The master replies, "The *Heart Sutra.*"[23]
>
> The patriarch says, "With what do you lecture?"
>
> The master says, "I lecture with mind."[24]
>
> The patriarch says, "[They say] mind is like a leading actor, the will is like a supporting actor, and the six kinds of consciousness are the accompanying cast: how are these able to lecture on the sutra?"
>
> The master says, "If mind is unable to give the lecture, space is hardly able to give the lecture, is it?"
>
> The patriarch says, "Space itself is indeed able to give the lecture."
>
> The master swings his sleeves[25] and retires.
>
> The patriarch calls to him, "Archpriest!"
>
> The master turns his head.

The patriarch says, "From birth to old age, it is just this."

At this the master gains insight. Eventually he conceals himself on Seizan Mountain and nothing more is heard of him.[26]

[140] Thus, every Buddhist patriarch is a sutra lecturer. And sutra lecturing is inevitably in space. Without space, it is impossible to lecture on even a single sutra. Whether lectures are delivered on the mind as a sutra[27] or delivered on the body as a sutra, they are always delivered through the
259c medium of space. Thinking is realized, and not thinking is realized, through the medium of space. The development of tutored wisdom and the development of untutored wisdom, the development of innate intelligence and the development of learned intelligence: each is in space. The act of becoming a buddha and the act of becoming a patriarch, likewise, must be in space.

[141] The seventh patriarch, Venerable Vasumitra,[28] says: "The mind[29] is the same as the concrete world of space, and it reveals the reality that is coterminous with space. When we are able to experience space, there is no right and nothing wrong."[30]

The mutual encounter and mutual realization in the moment of the present between a person facing a wall and the wall facing the person; the mind as fences and walls; and the mind as a withered tree: these are just "the concrete world of space." To those who can be saved by this body, [buddhas] manifest at once this body and preach for them the Dharma;[31] this is "to reveal the reality that is coterminous with space." To those who can be saved by another body, [buddhas] manifest at once another body and preach for them the Dharma; this is "to reveal the reality that is coterminous with space." Being used by the twelve hours, and being in control of the twelve hours, are both "the time when we are able to experience space." A big stone being big and a small stone being small[32] is "no right and nothing wrong." We solely investigate for the present, as the right Dharma-eye treasury and the fine mind of nirvana, space like this.

Shōbōgenzō Kokū

Preached to the assembly at Daibutsuji[33] in Etsu-u on the sixth day of the third lunar month in the third year of Kangen.[34]

Notes

[1] See, for example, the conversation between Masters Rinzai and Fuke in the *Shinji-shōbōgenzō,* pt. 1, no. 96. The story is recorded in notes to Chapter Fifty-six (Vol. III), *Senmen,* paragraph 124; Chapter Seventy-three, *Sanjūshichi-bon-bodai-bunpō,* paragraph 23.

[2] *Konshin seru,* "integrated into a body," alludes to the first line of Master Tendō Nyojō's windbell poem. See paragraph 138.

[3] *Ka-kokū,* "hanging in space," also alludes to the windbell in the poem. It describes the true state of all things in the universe as entities existing in space.

[4] *Nijukkū,* "twenty kinds of space" or "twenty kinds of emptiness," are enumerated in the *Daihannyakyō* (the Chinese version of the *Mahāprajñāpāramitā-sūtra*) as 1) *naikū,* "inner space"; 2) *gaikū,* "external space"; 3) *naigaikū,* "space inside and outside"; 4) *kūkū,* "space as space"; 5) *daikū,* "universal space," etc. The twenty are generally cited in connection with the doctrine of *śūnyatā;* viz., *shōhō-kai-kū,* "all things and phenomena are totally empty." Thus the sutra explains that 1) the six sense organs are transient, devoid of self, and therefore empty: this is "internal *śūnyatā*"; 2) the six sense objects are transient, devoid of self, and therefore empty: this is "external *śūnyatā*"; 3) the sense organs and their objects are transient, devoid of self, and therefore empty: this is "internal and external *śūnyatā*"; 4) nonattachment to the emptiness of all internal and external entities is "the emptiness of *śūnyatā* itself"; 5) the total emptiness of the universe in the ten directions is "universal *śūnyatā*"; etc. See also the *Shōdōka: nijukkū-mon gen jaku sezu,* "We are originally without attachment to the twenty aspects of *śūnyatā.*"

[5] Master Shakkyō Ezō (dates unknown), successor of Master Baso Dōitsu. He was formerly a hunter. It is said that he became a monk when he came upon Master Baso's hut while hunting a deer.

[6] A district of Jiangxi province in southeast China.

[7] Master Seidō Chizō (735–814), also a successor of Master Baso Dōitsu. He entered Master Baso's order when he was eight years old, and received the complete two hundred and fifty precepts at age twenty-five.

[8] *Suhin,* lit., "master-elder brother," a term of respect for a senior monk.

[9] *Keitokudentōroku,* chap. 6; *Shinji-shōbōgenzō,* pt. 3, no. 49.

[10] *Tsūshin-ze-shugen.* The words of Master Dōgo Enchi; see Chapter Thirty-three (Vol. II), *Kannon.*

[11] A Chinese expression for which no source has been traced. The sentence suggests mild criticism of Seidō for tainting space with intellectual understanding.

[12] *Kokū rakuchi,* "space falls to the ground," means abstract space collapses. The words appear in the preaching of Master Jōshū Jūshin; see Chapter Thirty-five (Vol. II), *Hakujushi,* paragraph 113. Having chided Master Seidō for tainting space, Master Dōgen recognizes the practical necessity of sometimes tainting space with human intellectual understanding.

[13] *Nyo-nyo. Nyo* means "as is" or "what is as it is"; i.e., reality.

[14] *Nyoko* means "thus-gone" or "reality passing"—in this compound *nyo* can be understood as an adverb, "thus," or as a noun, "reality." Either way, *nyoko* expresses momentary reality. Similarly *nyorai,* which represents the Sanskrit *tathāgata,* can be understood as "thus-come" or as "arrived at reality."

[15] Alludes to the words of Master Goso Hōen. See Chapter Seventy-four, *Tenbōrin,* paragraph 72.

[16] *Jiko* [*o*] *zenna* [*seba*] *sunawa*[*chi*] *futoku* alludes to Master Nangaku Ejō's famous words "practice and experience is not nonexistent, but to taint it is not permissible." *Shinji-shōbōgenzō,* pt. 2, no. 1. See also Chapter Seven (Vol. I), *Senjō;* Chapter Twenty-nine (Vol. II), *Inmo.*

[17] *Goke* ("five sects"): the Hōgen, Igyō, Sōtō, Unmon, and Rinzai sects. See Chapter Forty-nine (Vol. III), *Butsudō.*

[18] Master Dōgen. See note 33.

[19] *Konshin kuchi* [*ni] ni*[*te*] *kokū* [*ni*] *ka*[*ku*]. This is the first line of the windbell poem quoted in Chapter Two (Vol. I), *Maka-hannya-haramitsu,* paragraph 78: "Whole body like a mouth, hanging in space;/Not asking if the wind is east, west, south, or north,/For all others equally, it chatters *prajñā:/Chin Ten Ton Ryan Chin Ten Ton.*"

[20] *Kokū no konshin,* "the whole body of space" or "the whole body as space."

[21] Archpriest Seizan Ryō (dates unknown). *Za-shu,* "archpriest," is a title for the master of a temple belonging to sect in which zazen is not practiced. So the title is sometimes used with irony to criticize a practitioner's state as too intellectual. See, for example, Chapter Seventy-five, *Jishō-zanmai,* paragraph 93.

[22] Master Baso Dōitsu (704–788), successor of Master Nangaku Ejō.

[23] *Shingyō,* the *Heart Sutra of Mahāprajñāpāramitā,* the short sutra that represents the heart of the six hundred volumes of the *Mahāprajñāpāramitā-śāstra.* See Chapter Two (Vol. I), *Maka-hannya-haramitsu.*

[24] *Shin*—as in *shingyō*—means the mind or the heart.

[25] A gesture of mild contempt—as also used by the old woman who wouldn't sell her rice cakes to Master Tokusan. See Chapter Eighteen (Vol. I), *Shin-fukatoku.*

[26] *Keitokudentōroku,* chap. 8; *Shinji-shōbōgenzō,* pt. 1, no. 4.

[27] *Shingyō.* See note 23.

[28] Vasumitra was born at the end of the first century C.E. in Gandhāra in northern India. He became the successor of the sixth patriarch in India, Master Micchaka (see Chapter Fifteen [Vol. I], *Busso*). Legend says that in his youth, before becoming the disciple of Master Micchaka, Master Vasumitra would wander aimlessly around the town drinking from a flask of liquor.

[29] *Shin* here means not "mind" in general but "[buddha-]mind"; i.e., the mind in the balanced state of action.

[30] *Keitokudentōroku,* chap. 1.

[31] Alludes to *Lotus Sutra, Kanzeon-bosatsu-fumon* ("The Universal Gate of Bodhisattva Regarder of the Sounds of the World"). See LS 3.252.

[32] See also Chapter Sixty-two (Vol. III), *Hensan,* paragraph 66: "Thorough exploration is a big stone being big and a small stone being small."

[33] Daibutsuji, literally, "Temple of the Great Buddha." This was the first chapter of the *Shōbōgenzō* preached at Daibutsuji, which Master Dōgen founded in 1244. In 1246 he changed the name of the temple to Eiheiji, "Temple of Eternal Peace."

[34] 1245.

[Chapter Seventy-eight]

Hatsu-u

The *Pātra*

Translator's Note: Hatsu *is a phonetic rendering of the Sanskrit* pātra, *and* u *means bowl. In India, Buddhist monks ate their meals from a large almsbowl called a* pātra, *and the tradition was passed to Buddhist monks in China. In this chapter, Master Dōgen explains the importance of the* pātra, *which has traditionally been highly revered as a symbol of Buddhist life.*

[145] From upward of the Seven Buddhas the authentic transmission has passed to the Seven Buddhas; from inside the Seven Buddhas the authentic transmission has passed to the Seven Buddhas; from the totality of the Seven Buddhas the authentic transmission has passed to the totality of the Seven Buddhas; and from the Seven Buddhas the authentic transmission has passed down the twenty-eight generations. The twenty-eighth ancestral master, Founding Patriarch Bodhidharma, enters China himself and passes the authentic transmission to the Second Patriarch, Great Master Taiso Shōshū Fukaku;[1]
and, transmitted through six generations, [the transmission] reaches Sōkei.[2] 260a
The total fifty-one transmissions[3] of east and west are just the right Dharma-eye treasury and the fine mind of nirvana, and the *kaṣāya* and the *pātra.* Past buddhas have maintained each as the authentic transmission of past buddhas. In this way, [each] has been authentically transmitted from buddha to buddha and from patriarch to patriarch. At the same time, the skins and flesh, the bones and marrow, the fists, and the eyes who learn the state of Buddhist patriarchs in practice, have each their own expression: some learn in practice that the *pātra* is the body-mind of Buddhist patriarchs; some learn in practice that the *pātra* is the almsbowl of Buddhist patriarchs; some learn in practice that the *pātra* is the eyes of Buddhist patriarchs; some learn in practice that the *pātra* is the brightness of Buddhist patriarchs; some learn in practice that the *pātra* is the real substance of Buddhist patriarchs; some learn

in practice that the parts is the Buddhist patriarchs' right Dharma-eye treasury and fine mind of nirvana; some learn in practice that the *pātra* is a place in which Buddhist patriarchs transform themselves; and some learn in practice that Buddhist patriarchs are the rim and base of the *pātra.* The principle of learning in practice of each such group has its own standing as an expression of the truth. At the same time, there is learning in practice in a further ascendant state.

[147] My late master Tendō, the eternal buddha, on the day he takes up residence on Tendō, in the first year of the Great Song era of Hōgyō,[4] says in formal preaching in the Dharma hall, "I remember the following: A monk asks Hyakujō,[5] 'What is a miracle?' Hyakujō says, 'Sitting alone on Great and Mighty Peak.'[6] Monks, do not be disturbed. Let the fellow kill himself by sitting[7] for a while. If someone today were suddenly to ask, 'Venerable [Nyo]jō, what is a miracle?' I would only say to them, 'What miracle could there be?' Finally, what else? The *pātra* of Jōji[8] having passed to Tendō, I eat meals."[9]

[149] Remember, a miracle should be done for a miraculous person,
260b and for a miracle a miraculous tool should be used. Such are miraculous moments. Thus, the place where miracles have been realized is the miraculous *pātra.* Therefore to call upon the Four Quarter Kings[10] to guard [the *pātra*] and upon dragon kings[11] to protect [the *pātra*] is a profound standard of the Buddha's truth. And for this reason we offer up [the *pātra*] to Buddhist patriarchs, and [the *pātra*] is entrusted down to us through Buddhist patriarchs. People who do not learn in practice in the inner sanctum of Buddhist patriarchs say, "The Buddha's *kaṣāya* is silk, is cotton, is made from fabric of transformed thread." They say, "The Buddha's *pātra* is stone, is tile, is iron." They speak like this because they are not yet equipped with eyes of learning in practice. The Buddha's *kaṣāya* is the Buddha's *kaṣāya.* There must never be any view about silk or cotton. Views about silk, cotton, and so on are outmoded views. The Buddha's *pātra* is the Buddha's *pātra.* We must never call it stone and tile, and never call it iron and wood. In general, the Buddha's *pātra* is not man-made,[12] it is beyond arising and passing, it neither leaves nor comes, it is without merits and faults, it does not embrace new and old, and it is not connected with past and present. The robes and bowls of Buddhist patriarchs, even if created through the collection of clouds

and water, are beyond the restrictions and hindrances[13] of clouds and water. Even if created through the collection of grass and trees, they are beyond the restrictions and hindrances of grass and trees. The point is this: water, being composed of real *dharma*s, is water, and clouds, being composed of real *dharma*s, are clouds. Being composed of clouds, they are clouds. Being composed of water, it is water. With regard to the *pātra:* "only of real *dharma*s is the *pātra* composed";[14] only of the *pātra* are real *dharma*s composed; only of integrated mind is the *pātra* composed; only of space is the *pātra* composed; and only of the *pātra* is the *pātra* composed. The *pātra* is restricted by the *pātra* and tainted by the *pātra.* The *pātra* that monks[15] today have received and retained is just the *pātra* offered up by the Four Quarter Kings.[16]
If not offered up by the Four Quarter Kings, the *pātra* could not be manifest 260c
before us here and now.[17] The *pātra* that has now been authentically transmitted through all directions by Buddhist patriarchs who have received the Buddha's right Dharma-eye treasury is the *pātra* in the state that is liberated from past and present. That being so, the *pātra* here and now has broken with a glance outmoded views of it held by men of iron, it is not influenced by evaluation of it as a piece of timber, and it has transcended the sound and form of tiles and pebbles—while not restricting lively appreciation of it as a rock or a jewel. Do not call it a bit of tile, and do not call it a chunk of wood. We have realized it in experience like this.

Shōbōgenzō Hatsu-u

Preached to the assembly at Daibutsu Temple in Etsu-u on the twelfth day of the third lunar month in the third year of Kangen.[18]

Notes

[1] Master Taiso Eka, the Second Patriarch in China. Great Master Shōshū Fukaku is his posthumous title.

[2] That is, Master Daikan Enō on Sōkeizan, the Sixth Patriarch in China.

[3] From Master Mahākāśyapa to Master Dōgen.

[4] 1225.

[5] Master Hyakujō Ekai (749–814), successor of Master Baso Dōitsu.

[6] Daiyūhō ("Great and Mighty Peak") means Hyakujōzan, the site of Master Hyakujō's temple.

[7] *Zasatsu,* lit., "to kill [oneself] by sitting," means to keep on practicing zazen even when it is difficult to sit.

[8] Master Tendō Nyojō was the abbot of Jōji Temple when he received the invitation to become the master of Tendō Temple.

[9] Also quoted in Chapter Sixty-four (Vol. III), *Kajō,* paragraph 102.

[10] *Shi-tenno,* lit., "four heavenly kings," from the Sanskrit *catvāro mahā-rājikāḥ,* are four gods under the god Indra who inhabit the lowest of the six heavens in the world of desire, each guarding one of the four quarters of the area surrounding Mount Sumeru. See also Chapter Seventy (Vol. III), *Hotsu-bodaishin,* paragraph 207.

[11] *Ryū-ō* ("dragon king") represents the Sanskrit *nāgarāja,* a mythical serpent-like being that guards Buddhism. In ceremonies such as that at the beginning of the summer retreat, dragons are called upon to protect the Dharma. See Chapter Seventy-nine, *Ango,* paragraph 175.

[12] *Zōsa,* lit., "made by building," from the Sanskrit *saṃskṛta.* See Volume I, Glossary of Sanskrit Terms, and also Chapter Forty-four (Vol. III), *Kobusshin,* paragraph 65.

[13] *Rarō,* silk nets and bamboo cages used in China to catch birds and fish. The same characters appear in the *Fukanzazengi.*

[14] *Tada shūhō* [*o*] *mot*[*te*] *hatsu-u* [*o*] *gōjō* [*su*]. This sentence borrows its structure from a line in the *Yuimagyō: tada shūhō* [*o*] *mot*[*te*] *ko*[*no*] *mi* [*o*] *gōjō* [*su*], "Only of real *dharma*s is this body composed." Master Dōgen discusses the line at length in Chapter Thirty-one (Vol. II), *Kai-in-zanmai.*

[15] *Unsui,* lit., "clouds and water," in this case means those who live the free and homeless life, monks.

[16] That is, the *pātra* offered by the Four Quarter Kings to the Buddha.

[17] The *pātra* is more than an ordinary bowl; in addition to its practical function, it has traditional value and meaning.

[18] 1245.

[Chapter Seventy-nine]

Ango

The Retreat

Translator's Note: An *means "peaceful" and* go *means "reside." The word* ango *refers to the ninety-day summer retreat. In India, the rainy season lasts for about three months in the summer. Buddhists in ancient India used this time for intensive practice of zazen, and this period was called* varsika *in Sanskrit. The tradition was passed to China, and when Master Dōgen went to China he experienced the concentrated practice of zazen for three months in the summer. He felt it his mission to introduce this tradition to Japan.*

[153] My late master, Tendō Nyojō, the eternal buddha, says in informal preaching[1] at the beginning of a summer retreat,

> Stacking our bones upright on the flat earth,
> [We each] dig a cave in space.
> Directly we pass through the gate of dualism,
> And grasp hold of a black lacquered tub.[2]

This being so, ["Those who] have got this ring through the nose,[3]/Still inevitably eat meals and stretch out the legs to sleep,/And have been at just this place for thirty years."[4] Because we are like this already, we waste no time in putting tools in place. One such tool is the ninety-day summer retreat. It is the brains and the real features of the buddhas and the patriarchs, and it has been directly experienced by their skin, flesh, bones, and marrow. Picking up the eyeballs and the brains of Buddhist patriarchs, we have made them into the days and months of the ninety-day summer retreat. One summer retreat is just another name for buddhas and patriarchs. The summer retreat, start to finish, is Buddhist patriarchs themselves. Beyond this there is no additional inch of soil and no great earth. A real summer retreat[5] is neither new nor old, it is beyond coming and beyond going. Its dimensions are the

dimensions of a fist, and its characteristics are the characteristics of a ring
261a through the nose. At the same time, because we begin the summer retreat, it comes, having blocked out space, and no ten directions are left over. And because we finish the retreat, it goes, tearing the whole earth asunder, and no inch of soil remains. For this reason, when the reality of the start of the summer retreat is realized, it seems to come; and when the restrictions of the end of the summer retreat are broken, it seems to go. Even though it is like this, the fact is only that some adherents to the state of direct experience are each coming into contact with the start and the finish. For thousands of miles there is not an inch of grass![6] Give me back the money I paid for the ninety days of meals!

[156] Master Ōryū Shishin[7] says, "Having trod the way of a mountain monk for thirty-odd years, I see ninety days as a summer. To add a day is impossible. To subtract a day is impossible."[8]

So the insight glimpsed by the eyes of thirty-odd years as a wayfarer is simply that ninety days make one summer retreat. If we consider adding a day, the ninety days will come back vying with each other.[9] If we consider subtracting a day, the ninety days come back vying with each other.[10] We must never spring free from the cave of ninety days. [The real meaning of] this springing free is, using the cave of ninety days as hands and feet, to engage only in springing itself. "To see ninety days as a summer" is a tool of our lineage;[11] at the same time, because the Buddhist Patriarch did not personally decide it by himself, [the tradition] has been authentically received by buddhas and by patriarchs, rightful successor to rightful successor, until today. Therefore, to meet a summer retreat is to meet the buddhas and the patriarchs. To meet a summer retreat is to realize buddha[12] and to realize the state of a patriarch. The summer retreat has long since become a Buddhist patriarch. In this "Ninety days makes a summer," though the measurement of time is a cerebral measurement, it is beyond only one *kalpa* or ten *kalpa*s,
261b and beyond only a hundred thousand countless *kalpa*s. Other times are used up by the hundreds of thousands of countless *kalpa*s. The ninety days command the use of the hundreds of thousands of countless *kalpa*s; therefore, though the hundreds of thousands of countless *kalpa*s realize buddha when they meet the ninety days, the ninety days are not always connected with *kalpa*s. This being so, we should learn in practice that "Ninety days makes

a summer" is just a measurement of the Eye. The retreat as body and mind is also like this. The fact that the summer retreat commands the use of the state of vigorous activity, and the fact that the summer retreat has sprung free from the state of vigorous activity, have their origins[13] and have their bases;[14] even so, [the summer retreat] has not come here from another place and another time, and it does not originate from just this place and just this time. When we grasp their origins the ninety days come at once. When we grope for their basis the ninety days come at once. The common and the sacred have seen these [ninety days] as their caves and as their very lives, but [the ninety days] have far transcended the states of the common and the sacred. [The ninety days] are beyond thinking discrimination, they are beyond non-thinking discrimination, and they are not confined to the state beyond thinking and non-thinking.

> [160] The World-honored One preached the Dharma to an assembly in the country of Magadha.[15] Then, wanting to begin a ninety-day summer retreat,[16] he said to Ānanda,[17] "To the great disciples, and to gods and human beings of the four classes,[18] I am constantly preaching the Dharma, but they do not have reverence or admiration for it. I shall now go inside the Indra-ṣaila-guhā[19] chambers, and practice a ninety-day summer sitting. If someone should appear and ask to hear the Dharma, you should preach the following to them in my place: 'All *dharma*s are beyond appearance. All *dharma*s are beyond disappearance.'" Having spoken, he closed the chambers and sat.[20]

Since then two thousand one hundred and ninety-four years have already passed. (It is now the third year of the Japanese era of Kangen.[21]) Descendants who do not enter the inner sanctum have often seen [the Buddha's] closing himself away in the chambers in Magadha as evidence of his preaching without words. Wrong groups today solely think as follows: "The Buddha's intention in closing the chambers and doing a summer sitting is that to rely upon preaching with words is not completely real, but is an expedient means. The 261c
ultimate truth is the cutting of speech and the disappearance of the intellectual function. For this reason, to be without words and without intellect may fit the ultimate truth. To have words and to have images in the mind is different from the truth. For this reason, during the ninety-day summer sitting

in closed chambers, [the Buddha] cut himself off from human traces." The assertions of these people have insulted the World-honored One's Buddhist intention. If we discuss the cutting of speech and the disappearance of the intellectual function, all livelihoods and industries are the cutting of speech and the disappearance of the intellectual function—"the cutting of speech" meaning all speech, and "the disappearance of the intellectual function" meaning all intellectual functions.[22] Furthermore, this story is not originally for the purpose of venerating the state without words. The thoroughly realized body solely [drags through] mud and [stays in] the water, and goes into weeds, never shirking to preach the Dharma and to save people, and never shirking to turn the Dharma and to salvage things. If people who call themselves [the Buddha's] descendants say, "The ninety-day summer sitting is the absence of verbal preaching," I would like to tell them, "Give the ninety-day summer sitting back to me!" [The Buddha] directs Ānanda to preach on his behalf, saying, "You should preach the following in my place: 'All *dharma*s are beyond appearance. All *dharma*s are beyond disappearance.'" We should not vacantly pass over this behavior of the Buddha. In sum, how could we see his closing the chambers and practicing a summer sitting as being without words and not preaching? Suppose, for the present, that at this time Ānanda were to address the World-honored One as follows: "How should I preach that 'All *dharma*s are beyond appearance, and all *dharma*s are beyond disappearance'? Even if I preach like this, what must I do?" So saying, he would listen to the World-honored One's words. In general, the present instance of the Buddha's behavior is itself the philosophy of supreme meaning,[23] and the philosophy of the supreme state of being without,[24] which preach the Dharma and turn the Dharma. We should never see it as evidence of preaching without words. If we see it as preaching without words, the situation may be described as "It is pitiful that the three-foot Dragon Spring Sword is idly hanging
262a ing on the wall of the To household as a weaving shuttle."[25] In conclusion, the ninety-day summer sitting is the eternal turning of the Dharma wheel, and it is eternal Buddhist patriarchs themselves. In the present story, there are the words "Then, wanting to begin a ninety-day summer [retreat]. . . ." Remember, that which is unavoidably practiced is ninety days of sitting in a summer retreat. Those who shirk it are non-Buddhists. In general, while the World-honored One is in the world, he sometimes practices the ninety-day retreat

in Trāyastriṃśa Heaven, and he sometimes practices the retreat together with five hundred *bhikṣu*s within quiet chambers on Mount Gṛdhrakūṭa.[26] Through the five lands of India, without discussing a [particular] place, when the time comes they retire for the ninety-day summer retreat, and the ninety-day retreat is practiced. It is practiced by the Buddhist patriarchs of the present as the single most important matter. It is the supreme truth of practice and experience. Though the winter retreat is mentioned in the *Pure Net Sutra,*[27] its method has not been transmitted. Only the method of the ninety-day summer retreat has been transmitted, and the authentic transmission is immediately present in its fifty-first generation.[28]

[165] The *Shingi* says,[29] "Itinerant practitioners who wish to go to a dwelling place to begin the summer retreat should arrive half a month in advance. It is important that the service of tea, and personal salutations,[30] should not be rushed."

"Half a month in advance" means in the last ten days of the third lunar month. So we should arrive during the third lunar month. From the first day of the fourth lunar month onward, *bhikṣu*s do not go out. The doors of reception rooms for [monks of] many districts, and of temples' lodging facilities, are all closed. Thus, from the first day of the fourth lunar month, all monks will be securely installed[31] in the temple building, or will have moved into a hut.[32] (In other cases it is traditional to be securely installed in the house of a layperson.) This is the behavior of Buddhist patriarchs, which we should venerate and should practice. Every fist and nostril, taking residence in a temple, will have hung his or her staff at the place of the retreat. Nevertheless, demons say, "The viewpoint of the Great Vehicle may be the essential thing. The summer retreat is a convention of the *śrāvaka.* We should not necessarily practice it." People who speak like this have never seen or heard the 262b
Buddha-Dharma. The truth of *anuttara samyaksaṃbodhi* is just the ninety days of sitting in the summer retreat. Even if there are pinnacles of the Great Vehicle and of the Small Vehicle,[33] they are the branches, leaves, flowers, and fruits of the ninety-day retreat. Preparations are first performed after breakfast on the third day of the fourth lunar month. Beforehand, however, from the first day of the fourth lunar month, the supervising monk[34] prepares boards showing the number of years since participants received the precepts. After breakfast on the third day of the fourth lunar month, [the supervising

monk] hangs the years-since-precepts boards in front of the common quarters;[35] that is, outside the window which is to the left of the front entrance.[36] The dormitory windows are all latticed. [The supervising monk] hangs these [boards] after breakfast and puts them away after the bell at the end of practice.[37] [The supervising monk] hangs them from the third to the fifth, the time for putting them away and the time for hanging them up remaining the same. There is a convention for writing the board. It is written not according to [the rank of] main officer[38] or assistant officer,[39] but just according to years since taking the precepts. Those who have been assistant officers or main officers at other temples are each written as head monk, as prior, [and so on]. For those who have served in several posts, the most important post held should be written. Someone who has been the abbot of a temple is written as So-and-So Seidō.[40] If a person has served as the abbot of a small temple but this is not known by the monks, that person will often hide the fact and not use the title. There are also examples of a Seidō, if a member of the master's order, not bearing the title Seidō but being written as Ācārya[41] So-and-So.[42] There are many excellent examples of [such veteran monks] reposing in the attendant monks' quarters.[43] There are also past precedents of [such veteran monks themselves] serving as attendants for [the master's] robes and *pātra,* or serving as attendants for the burning of incense. Any other post is [assigned to a veteran monk] according to the master's instruction. If a disciple of another master has come to [a retreat at] a big temple, even if [that
262c disciple] has served as the abbot of a small temple, it is a reliable example and a fragrant trace for [that disciple] to ask only for [a title] such as head monk, clerk, chief officer, or prior. The *pratyekabuddhavihāra*[44] will laugh at someone using a title earned while serving in a minor post in a small temple. A person of good sense who has been an abbot but only of a small temple will hide the fact and not use the title.

[169] The form of the board is as follows:

> So-and-So Mountain Temple in So-and-So district of So-and-So country is having a summer retreat this summer. Years passed since taking the precepts, for the whole sangha, are as follows.
>
> The Venerable Kauṇḍinya[45]
> Abbot

Received the precepts in the first year of Kenpō:[46]

Ācārya So-and-So	Librarian So-and-So
Ācārya So-and-So	Ācārya So-and-So

Received the precepts in the second year of Kenpō:

Seidō So-and-So	Supervising Monk So-and-So
Head Monk So-and-So	Guest Supervisor So-and-So
Ācārya So-and-So	Bath Manager So-and-So

Received the precepts in the first year of Genryaku:[47]

Work Leader So-and-So	Attendant Monk So-and-So
Head Monk So-and-So	Head Monk So-and-So
Donations Chief[48] So-and-So	Ācārya So-and-So
Chief Cook So-and-So	Infirmary Chief[49] So-and-So

Received the precepts in the third year of Kenryaku:

Clerk So-and-So	Ācārya So-and-So
Seidō So-and-So	Head Monk So-and-So
Ācārya So-and-So	Ācārya So-and-So

The preceding[50] is presented with respect. If there are any mistakes, please point them out. Written with respect.

The third day of the fourth lunar month in such-and-such year; Supervising Bhikṣu So-and-So. Written with respect.

[172] We write like this. We write on white paper, and write in the standard noncursive style.[51] We do not use the cursive style, the ancient squared style,[52] and so on. To hang [the boards], we attach tapes of about the width of two grains of rice to the top of the paper boards, which we then hang. [They hang] straight down, like bamboo blinds. After the end of practice on the fifth 263a
day of the fourth lunar month, they are put away for the last time. The eighth day of the fourth lunar month is the Buddha's birthday celebration.

[172] After the midday meal on the thirteenth day of the fourth lunar month, monks of the common quarters, in their own dormitory, have tea and cakes and recite sutras. The dormitory chief[53] conducts matters. The provision of hot water and the burning of incense are all the responsibility of the dormitory chief. The dormitory chief is positioned at the back of the common

quarters. The dormitory head monk is positioned to the left of the dormitory's sacred monk image.[54] But it is the dormitory chief who steps forward to burn incense and to conduct the ceremony. The head monks, main officers, and so on do not attend this reciting of sutras; only the monks of the dormitory perform it. After breakfast on the fifteenth, the supervising monk, having prepared in advance one board showing years since precepts, hangs it on the east wall which is the front of the monks' hall.[55] [The supervising monk] hangs it above the front hall, that is, in the interval [between the pillars] to the south of the front entrance.[56]

[173] The *Shingi* says, "The supervising monk puts up in advance the years-since-precepts board, and serves before it offerings of incense and flowers (putting it up in front of the monks' hall)."[57]

[174] After the midday meal on the fourteenth day of the fourth lunar month, a mindful recitation board[58] is hung in front of the monks' hall. Mindful recitation boards are also hung in front of the other temple buildings. In the evening, a main officer prepares the local deities hall[59] with incense and flowers, setting them before the shrine tablet. The monks gather together to perform the mindful recitation. The method of the mindful recitation is as follows. After all the monks have assembled, first the abbot burns incense. Next the main officers and assistant officers burn incense. [The method] is similar to the method of burning incense during the bathing of the buddha [image].[60] Next, the supervising monk steps up from his or her place and goes to the front, first bows with joined hands[61] to the abbot, then bows with joined hands to the local deities hall, and then facing north, that is, facing the local deities hall, [the supervising monk] conducts the mindful recitation.

[175] The words are as follows:

> We secretly reflect that a fragrant wind is fanning the countryside, and the God of Summer[62] is governing all directions. It is the morning on which the Dharma King forbids travel. This is the day on which Śākyamuni's disciples preserve their life. I have gathered together the assembly so that we may pay sincere respects to the sacred shrine, and recite
> 263b the vast names of myriad virtue, directing the merit to the true rulers of all the temple buildings. Our prayer is that, with their protection, we will be able to accomplish the retreat. I respectfully request the venerable assembly to recite:

Perfectly pure Dharma body,[63] Vairocana Buddha,[64]
Roundly satisfied physical body,[65] Vairocana Buddha.
The body of thousands of hundred-*koṭi*s of transformations,
Śākyamuni Buddha.
The One who will descend and be born in future,
Venerable Buddha Maitreya,[66]
All buddhas in the ten directions in the three times.
Great Saint Mañjuśrī Bodhisattva.
Great Saint Universal Virtue Bodhisattva.[67]
Great Compassionate Regarder of the Sounds of the World[68]
Bodhisattva.
Many venerable bodhisattva *mahāsattva*s.
The *mahāprajñāpāramitā.*[69]

The merit of the mindful recitation we totally direct to the dragons and gods of the land who protect and preserve the right Dharma. Bowing, we pray that divine brightness will help us manifest gainful achievements, and that the state of pure joy will flourish and eternally confer unselfish happiness. Once again, I request the venerable assembly to recite, "All buddhas in the ten directions in the three times. Many venerable bodhisattva *mahāsattva*s. The *mahāprajñāpāramitā.*"[70]

[178] Then, when the drum sounds, the monks go at once to their seats for cakes and tea in the cloud hall.[71] The cakes and tea are the responsibility of the kitchen hall officers.[72] The monks go to the hall, they walk around the hall in order, and when they get to their own places,[73] they face the front[74] and sit. One of the main officers conducts the Dharma functions, that is, he or she performs the burning of incense and so on. The *Shingi* says, "Originally, the chief officer should conduct matters, but if necessary, the supervising monk takes [the chief officer's] place." Before the mindful recitation a notice should be copied and presented to the head monk. A main officer, wearing the *kaṣāya* and carrying the prostration cloth, greets the head monk and presents the notice to the head monk, having in some cases performed two offers to spread the cloth and three prostrations.[75] The head monk returns the prostrations. [These prostrations] should be the same as the prostrations of the main officer. The notice is carried [to the head monk] in a box, in

which a wrapping cloth has been spread, by a novice. The head monk welcomes and sees off the main officer.

263c [179] The form of the notice:

The kitchen hall officers, this evening
Will serve tea and cakes in the Cloud Hall, especially for
The Head Monk
And all the monks. We humbly inform you of this
celebration of the start of the retreat, and we respectfully hope
That all the monks will kindly bestow upon us,
Their illuminating presence.

The fourteenth day of the fourth lunar month
in the third year of Kangen,
The *bhikṣu*s of the kitchen hall, So-and-So and the others,
Expressed with respect.

[180] The name of the senior main officer is written. After presenting the notice to the head monk, [the main officer] asks the novice to paste up [the notice] in front of the cloud hall; it is pasted to the left[76] of the hall's front entrance. On the outside wall to the south[77] of the front entrance there is a board on which the notice is pasted—this board is lacquered. There is an envelope. The envelope is aligned with the right edge[78] of the board and fastened with a bamboo peg. So the envelope too is pasted up on one side. This board is made according to a formal method. The writing is in characters about half-an-inch[79] square; they are not written large. The writing on the front of the envelope is as follows:

An invitation to the Head Monk and all the monks

The *bhikṣu*s of the kitchen hall, So-and-So and the others,
Enclosed with respect.

After the tea and cakes, the board is put away.

[182] Before breakfast on the fifteenth, the main officers, the assistant officers and [the abbot's] disciples and Dharma relatives[80] first go into the abbot's quarters to perform personal salutations. If, on the previous day, the abbot has waived personal salutations, they should not visit the abbot's quar-

ters at all. “To have waived personal salutations” means to have pasted on the east side of the entrance to the abbot’s quarters a notice on which the abbot has written either a verse or some Dharma words. Sometimes [the notice] is pasted up in front of the cloud hall as well.

[182] After ascending the seat of formal preaching on the fifteenth, the abbot comes down from the Dharma seat[81] and stands in front of the steps. 264a
[The abbot] stands on the north end of the prostration mat,[82] facing south. The main officers approach and perform two offers and three bows. After the first offer they say:

> Now that we are in retreat and forbidden to travel, we are able to serve [you] towel and flask. We hope that, with the assistance and protection of the Master’s Dharma power, there will be no difficulties.

After the next offer, they express the compliments of the season and do three informal prostrations.[83] The master recites the following:

> It is now our great good fortune to be able to practice the retreat together. I also hope, So-and-So and So-and-So, that we will be helped by each other’s Dharma power, and that there will not be any difficulties.

The head monk and all the monks follow the same procedure. At this time, the head monk, all the monks, the main officers, and so on, all do prostrations facing north. Only the abbot, standing in front of the stairs of the Dharma seat, faces south.[84] The abbot’s prostration cloth is spread upon the prostration mat. [So] next the head monk and all the monks bow before the abbot, performing two offers and three prostrations. At this time, the disciples, attendant monks, Dharma relatives [of the abbot], and *śrāmaṇera*s[85] “stand to one side; they should not blindly follow the other monks in performing personal salutations.” “Standing to one side” means standing alongside the east wall of the Dharma hall. If strips of paper [showing the names] of sponsors are hanging along the eastern wall, [these monks] should stand by the Dharma drum,[86] or they should stand by the west wall. When the monks have finished their prostrations, the main officers return first, to the kitchen hall, and stand at the place of precedence.[87] Then the head monk leads the monks to the kitchen hall for personal salutations; that is to say, [the monks] exchange three informal prostrations with the main officers.

During this time, the disciples, attendant monks, Dharma relatives, and so on prostrate themselves to the abbot in the Dharma hall. The Dharma relatives should perform two offers and three prostrations, and the abbot returns the prostrations. The disciples and attendant monks each do nine prostrations; there is no return prostration. The *śrāmaṇera*s do nine prostrations, or sometimes twelve prostrations, which the abbot receives only by joining hands [in *gasshō*]. Next, the head monk goes in front of the monks' hall and to the right of the entrance,[88] level with the southern end of the main offi-
264b cers' [zazen] platforms, [that is,] in front of the cloud hall and facing south, [the head monk] stands before the monks. The monks, facing north, make three informal prostrations to the head monk. The head monk leads the monks into the hall and, in order of years since receiving the precepts, they go around the hall and stand still at their own place.[89] The main officers enter the hall and before the sacred monk[90] they perform three prostrations with the prostration cloth fully spread, then stand up. Next they perform three informal prostrations before the head monk. All the monks return these prostrations. The main officers do one circuit of, and then leave, the [main] hall and remain standing at their own place[91] with hands held in *shashu.*[92] The abbot enters the hall and before the sacred monk burns incense, performs three prostrations with the prostration cloth spread, and stands up. During this time, the disciples stand out of the way behind the sacred monk,[93] and the Dharma relatives follow the other monks. Next the abbot performs three informal prostrations to the head monk; that is, the abbot simply remains standing at his own place and performs the informal prostrations facing west. The head monk and all the monks return these prostrations, as before. The abbot goes round the hall and leaves. The head monk, leaving through the south side of the front entrance,[94] sees the abbot off. After the abbot has left the hall, all monks from the head monk down[95] perform three prostrations and say:

> We are fortunate at this time to be practicing the retreat together. I am afraid that my behavior of body, speech, and mind[96] will not be good, and I beg for compassion.

This prostration is three prostrations with the prostration cloth spread. After this, the head monk, his assistant, the librarian, and the other [department heads] each return to their own quarters. Monks in the common quarters,[97]

from the dormitory chief and dormitory head monk down, perform three informal prostrations to each other. The words of salutation are the same as in the ceremony in the hall. The abbot thereupon begins the round of the quarters, starting from the kitchen hall. The monks join the procession in order, escort [the abbot] as far as the abbot's quarters, and then the monks withdraw. That is to say, the abbot first goes to the kitchen hall. After finishing personal salutations with the main officers, the abbot leaves [the kitchen hall] and performs the round of the quarters, at which time the main officers are walking behind [the abbot]. Walking after the main officers are people staying near the eastern corridor.[98] At this time, the abbot does not enter the infirmary but goes down from the eastern corridor to the west, passing the temple gate and continuing on the round of the quarters, whereupon people staying in quarters near the temple gate join the procession. From the south, [the abbot] goes 264c
around the western corridor and the various quarters. At this time, while walking through the west side, [the abbot] is heading north. And from this time, retired old people,[99] retired officers,[100] retired assistant officers,[101] centenarians,[102] and veteran monks in private quarters,[103] as well as the cleaning chief,[104] and so on, will have joined the procession. The supervising monk, the head monk, and so on walk behind them. Next in line walk the monks in the common quarters. For the round of the quarters, we join the procession according to the convenience of [the location of our] quarters. This is called "the monks' escort." Thus, ascending the western stairs to the abbot's quarters, the abbot remains on the abbot's balcony[105] at the front of the abbot's quarters, and stands facing south with hands in *shashu*. All the monks, from the main officers down, bow to the abbot with joined hands, facing north. This bow should be especially deep. The abbot returns the bow. The monks withdraw. My late master would not lead the monks to the abbot's quarters; when he reached the Dharma hall he would stand in front of the steps to the Dharma seat, facing south with hands in *shashu.* The monks would bow with joined hands and withdraw. This is an ancient form. After this, monks perform personal salutations as each pleases. "Personal salutations" means doing prostrations to each other. For example, people from the same home district—even several tens of them—perhaps in the illuminated hall[106] or perhaps at a convenient place in a corridor, do prostrations to each other and congratulate each other on sharing the summer retreat. Here too the words of salutation

follow the method used in the hall. There are also personal words conceived in the present. Sometimes there are masters who have brought their disciples. In this case the disciples must inevitably do prostrations to their own master, performing nine prostrations. The Dharma relatives' prostration to the abbot is two offers and three prostrations; or sometimes they simply do three prostrations with the prostration cloth spread. The prostration of any Dharma rel-
265a atives among the monks should be the same. There are inevitably prostrations to the younger and elder brothers[107] of one's master. All those who sleep next to each other and sit next to each other do prostrations to each other. There are prostrations between all those who are mutually acquainted or who have practiced together in the past. Veterans staying in private quarters, and the head monk, head monk's assistant, librarian, guest supervisor, bath manager, and so on should visit each other's quarters and perform prostrations of congratulation. Veterans staying in private quarters, and the chief officer, the prior, the supervising monk, the chief cook, the work leader, veteran masters, nun masters, laypeople of the truth, and so on also should visit each other's quarters or visit each other's seats[108] to perform prostrations of congratulation. When we go to visit someone's quarters but the entrance is densely crowded and there is not enough room to enter the quarters, we write a card and peg it up on the entrance. We write the card on white paper an inch or so wide and about two inches long. The form of the writing is as follows:

Soun, Eshō, and others[109]
Prostrations of congratulation

Another form:

So-and-So
Performs a bow of congratulation

Another form:

So-and-So
Prostrations of congratulation

Another form:

So-and-So
Performs humble prostrations

[191] There are many forms for the writing, but the general outline is like this. So a large number of these cards can be seen beside the entrances. We do not peg them on the left of the entrance, but peg them on the right of the entrance. These cards are taken down after the midday meal by the person in charge of the quarters. On this day[110] the bamboo blinds of entrances to all halls and quarters, big and small, are left open. There is a custom that the abbot, the kitchen hall officers, and the head monk, one after another, serve tea and cakes. However, on a remote island or deep in the mountains, 265b
we should dispense with it. It is simply [further] instances of prostration. Veteran monks who have retired from a temple, and those established as head monks,[111] each, in their own quarters, serve tea and cakes especially for the main officers and assistant officers. Having thus inaugurated the summer retreat, we make effort in pursuit of the truth.[112] Even if we have pursued and realized many practices, if we have never done a summer retreat we are not descendants of the Buddhist patriarchs and we are not Buddhist patriarchs. Jetavana Park[113] and Vulture Peak, by virtue of the summer retreat, are totally realized. The practice place of a summer retreat is the mind-seal of the Buddhist Patriarch, and is the existence in the world of all the buddhas.

> [192] At the end of the summer retreat, on the thirteenth day of the seventh lunar month, the service of tea and cakes and the reciting of sutras in the common quarters is again the responsibility of the dormitory chief for that month.
>
> Mindful recitation on the evening of the fourteenth, and formal preaching in the Dharma hall, personal salutations, the round of the quarters, and the service of tea and cakes on the following day, are all the same as at the beginning of the retreat. Only the wording of the notices is different. The notice of the kitchen hall officers' service of tea says:
>
> "The kitchen hall officers, this evening,/Will serve tea and cakes in the cloud hall,/Especially for the head monk and all the monks./We humbly announce this celebration of the end of the retreat,/And we respectfully hope/That all the monks will kindly bestow upon us your illuminating presence./The *bhikṣu*s of the kitchen hall, So-and-So, Expressed with respect."[114]

The words for the mindful recitation at the local deities hall are as follows:

"We sincerely reflect that a golden wind is fanning the countryside, and the God of Autumn[115] is governing all directions. It is the time when the King of Realization dissolves the retreat. This is the day of completion of the Dharma year. For ninety days there have been no difficulties and all the monks are at peace. We recite the vast names of the buddhas, and respectfully thank the true rulers of all the temple buildings. I respectfully request the assembly to recite. . . ."[116]

After this is the same as the mindful recitation at the beginning of the retreat.

[194] After the formal preaching in the Dharma hall, the main officers say the following words of thanks:

We humbly rejoice that the Dharma year is complete and there have not been any difficulties. This is likely due to the protection of the Master's Dharma power. As humble sentient beings, we are unable to contain our extreme gratitude.

The abbot's words of thanks are as follows:

Now the Dharma year is complete, and we all thank Chief Officer and Head Monk So-and-So for sharing the benefit of their Dharma power. I cannot contain my extreme gratitude.

The monks of the hall,[117] from the head monk down, and the monks of the dormitories, from the dormitory chief down, say the following words of thanks:

For the ninety days of the summer retreat we have relied upon each other. My behavior of body, speech, and mind[118] have not been good, and I have disturbed the assembly. Humbly I beg for compassion.

265c The main officers and the assistant officers make the following announcement: "Brothers in the assembly who are going to travel on should wait until after the service of tea, and then you may [leave] as you please." (If there is some exigency, this limitation does not apply.)

[195] This custom[119] is more fundamental than the ages before and after King Majestic Sound. Buddhist patriarchs attach importance to only this. Non-Buddhists and heavenly demons never disturb only this. Throughout the three countries,[120] not a single descendant of the Buddhist Patriarch ever fails to practice it, but non-Buddhists never learn it. It is the Buddhist Patriarch's one great[121] original hope. Therefore, from the morning of attainment of the truth until the evening of nirvana, he proclaims only the meaning of the retreat. Although there are differences among the five schools of monks in India, they are all the same in guarding and retaining the ninety-day summer retreat, which they practice and experience without fail. Not one of the nine sects of monks in China violates the summer retreat. Those who have never in their life practiced the ninety-day summer retreat should not be called *bhikṣu*s who are the disciples of the Buddha. It is not only to practice in the causal state; it is practice and experience of the realized state. The all-enlightened World-honored One, indeed, has practiced and experienced it through his whole life, without missing a single summer. Remember, it is the Buddha's experience in the realized state. A person who, nevertheless, does not practice and experience the ninety-day summer retreat and yet says, "I may be a descendant of the Buddhist Patriarch," is laughable, and is a stupid person unworthy of laughter. Do not even listen to the words of people who speak like this. Do not talk with them. Do not sit with them. Do not walk with them on the same path. For in the Buddha-Dharma we treat evil people through the method of silence.[122] We must just understand, and maintain and rely upon, the ninety-day summer retreat as the Buddhist Patriarch himself. Its authentic transmission extends from the Seven Buddhas to 266a
Mahākāśyapa, and twenty-eight patriarchs in India have authentically transmitted it from rightful successor to rightful successor. The twenty-eighth patriarch personally manifested himself in China and caused Great Master Taiso Shōshū Fukaku, the Second Patriarch,[123] to receive its authentic transmission. Since the Second Patriarch it has been authentically transmitted from rightful successor to rightful successor, and it has been authentically transmitted to the present day. Having gone into China, in the order of a Buddhist patriarch [I] directly received its authentic transmission, and [I] am performing its authentic transmission in Japan. Now that we have actually practiced the ninety-day summer sitting in an order to which it has been

authentically transmitted, we have received the authentic transmission of the Dharma of summer. To have practiced the retreat, living together with this person[124] may be the true retreat. [The retreat] really has been transmitted in face-to-face transmission from rightful successor to rightful successor since the retreat of the Buddha's lifetime; therefore, we have directly received the authentic transmission of the face of the Buddha and the face of the patriarchs, and we have immediately experienced the body and mind of the Buddhist patriarchs. For this reason it is said that to meet the retreat is to meet Buddha, to experience the retreat is to experience Buddha, to practice the retreat is to practice Buddha, to hear the retreat is to hear Buddha, and to learn the retreat is to learn Buddha. In sum, that the buddhas and the patriarchs never go against or go beyond the ninety-day retreat is the Dharma. This being so, human kings, King Śakra, King Brahmā, and so on should become *bhikṣu*s and, even if only for one summer, practice the retreat; this will be to meet Buddha. Human beings, heavenly beings, and dragons, even if only for one period of ninety days, should become *bhikṣu*s or *bhikṣuṇī*s and practice the retreat; this will be to meet Buddha at once. To have joined the order of a Buddhist patriarch and practiced the ninety-day retreat is to have met Buddha already. That, fortunately, before our present dewdrop life has fallen, we have already practiced a summer retreat—whether in heaven above or in the human world—is to have had our own skin, flesh, bones, and marrow replaced by the skin,
266b flesh, bones, and marrow of the Buddhist patriarchs. Because the Buddhist patriarchs come and practice the retreat through us, each person's practice of the retreat is the retreat's practice of each person. This being so, [we] who have experienced the retreat are simply called "a thousand buddhas and myriad patriarchs." The reason, if asked, is that the retreat is the very skin, flesh, bones, marrow, mind, and body of the Buddhist patriarchs; it is their brains and eyes; it is their fists and nostrils; it is their round form and buddha-nature;[125] it is a fly whisk and a staff; it is a bamboo stick and a round cushion. The summer retreat is not the production of something new, and at the same time it is not the repeated use of something old.

[200] The World-honored One addresses Bodhisattva Round Realization,[126] the great assemblies of monks, and all living beings:

> If you practice the retreat for three months from the beginning of summer, you will abide in the pure state of a bodhisattva, your mind will

> leave the state of a *śrāvaka*, and you will be beyond dependence on others. When the day of the retreat arrives, say before the Buddha the following words: "In order that I, *bhikṣu*/*bhikṣuṇī*/*upāsaka*/*upāsikā*[127] So-and-So, who rides upon the bodhisattva vehicle may perform tranquil practice; that I may harmoniously enter, dwell in, and maintain the pure real form; that I may make the great round realization into my temple; that body and mind may practice the retreat; and that the wisdom whose nature is balance and the peaceful natural state of self may be without hindrances; I now respectfully ask, without relying on the state of a *śrāvaka,* to practice the three-month retreat together with the Tathāgatas of the ten directions and the great bodhisattvas. By virtue of enacting the great causes of the supreme and fine truth of the bodhisattva, I will not be involved with others." Good sons! This is called a bodhisattva's manifestation of the retreat.[128]

[201] Thus, *bhikṣu*s, *bhikṣuṇī*s, *upāsaka*s, and *upāsikā*s, whenever they arrive at the three months of the retreat, inevitably enact the great causes of the supreme and fine truth together with the Tathāgatas of the ten directions and the great bodhisattvas. Remember, *upāsaka*s and *upāsikā*s also should practice the retreat. This place of the retreat is the great round realization. That being so, Vulture Peak and Jetavana Park are both temples of the great 266c
round realization of the Tathāgata. We should listen to the World-honored One's teaching that the Tathāgatas of the ten directions and the great bodhisattvas all experience together three months of training in the retreat.

> [202] The World-honored One practices a ninety-day retreat at one place. On the day of indulgence,[129] Mañjuśrī suddenly appears in the order. Mahākāśyapa asks Mañjuśrī, "This summer where have you practiced the retreat?" Mañjuśrī says, "This summer I have practiced the retreat at three places." At this, Mahākāśyapa assembles the monks. He is about to expel Mañjuśrī by striking the block,[130] but just as he lifts the clapper he sees countless buddha lands appear. At the place of every buddha there is a Mañjuśrī, and there is a Mahākāśyapa lifting the clapper to expel Mañjuśrī. The World-honored One thereupon addresses Mahākāśyapa, "Which Mañjuśrī are you now going to expel?" Then Mahākāśyapa is dumbfounded.[131]

[203] Zen Master Engo,[132] in a discussion of the ancients, says:

> A bell not struck does not ring. A drum not hit does not sound. Mahākāśyapa is moored in the main harbor. Mañjuśrī instantly sits away the ten directions. At the present moment there is a lovely scene of a Buddhist event. How regrettable to miss a move! As Old Master Śākyamuni said, "Which Mañjuśrī are you going to expel?" If [Mahākāśyapa] had immediately given the block a crack . . . imagine! What kind of total solution would the other[133] have performed?[134]

[204] Zen Master Engo, in a eulogy to the ancients, says:

> A big elephant does not play on a rabbit's path.
> What do swallows and sparrows know of swans and storks?[135]
> Obeying the rules is just like creating a style.
> Breaking the standard is just like biting a [flying] arrow.[136]
> The whole world is Mañjuśrī.
> The whole world is Mahākāśyapa.
> Facing one another, each is in the solemn state.
> What is there to punish by lifting the clapper?
> It is a nice instance of needlework.[137]
> The golden *dhūta*s[138] have gotten rid of [all] obstacles.[139]

So the World-honored One practices the retreat at one place and Mañjuśrī practices the retreat at three places, but neither ever fails to practice the retreat. One who does not practice the retreat is neither a buddha nor a bodhisattva. There is no example of a descendant of the Buddhist Patriarch failing to practice the retreat. We should recognize those who practice the retreat as the descendants of the Buddhist Patriarch. That which practices the retreat is the Buddhist Patriarch's body and mind, the Buddhist Patriarch's eyes, and the Buddhist Patriarch's very life. Those who do not practice the retreat are not
267a the descendants of the Buddhist Patriarch and are not Buddhist patriarchs. Buddhas and bodhisattvas of the present, [whether] of soil or wood, of white silk or gold, or of the seven treasures, should all practice a summer sitting for three months in retreat. This is the ancient tradition of abiding in and maintaining the treasures of Buddha, Dharma, and Sangha, and it is the Buddha's instruction. In conclusion, people in the house of the Buddhist

Patriarch decidedly must practice the summer sitting in retreat for three months.

Shōbōgenzō Ango

Preached to the assembly at Daibutsuji in Fukui prefecture on the thirteenth day of the sixth lunar month during the summer retreat in the third year of Kangen.[140]

Notes

1 *Shōsan,* preaching given not necessarily in the Dharma hall, but, for example, in the master's quarters or in a dormitory. Different from *jōdō,* formal preaching in the Dharma hall.

2 In other words, we act in the present moment.

3 *Ha-bi-su,* a ring used to lead, for example, a water buffalo by the nose. A symbol of self-control.

4 The words in quotemarks are in the style of a short verse, in Chinese characters only.

5 Literally, "one doorsill of a summer retreat." "Doorsill" is used as a counter. At the same time, it suggests the summer retreat as a concrete fact.

6 In reality there is nothing to lead us astray.

7 Master Ōryū Goshin (1043–1114), successor of Master Ōryū Soshin. He called himself Shishin, "Dead Mind," and this is the name given in the original text.

8 Paraphrased from chap. 28 of the *Zokudentōroku.*

9 To be the extra day.

10 To avoid being subtracted.

11 *Waga ko ri,* literally, "my concrete place." Master Tendō Nyojō used these words to describe his Buddhist order.

12 *Kenbutsu,* lit., "to meet buddha," means to realize the state of buddha. See Chapter Sixty-one (Vol. III), *Kenbutsu.*

13 For example, the Buddha's order.

14 For example, Buddhist tradition.

15 An ancient state in central India stretching along the southern bank of the Ganges, with its capital at Rājagṛha. It was in Magadha that the Buddha realized the truth and first turned the Dharma wheel.

16 "Ninety-day summer retreat" is *byaku-ge,* literally, "white summer." *Byaku,* "white," can be interpreted as suggesting 1) the bright and sunny situation of summer, 2) the purity of effort during the retreat, or 3) the character for a hundred, *hyaku,* minus the

character for one, *ichi,* representing the number ninety in one character instead of the usual two.

17 The Buddha's disciple and half-brother, who later succeeded Master Mahākāśyapa and became the second patriarch in India.

18 The four classes of Buddhist practitioners: monks, nuns, laymen, laywomen.

19 Insakyū represents the sound of the Sanskrit Indra-ṣaila-guhā, literally, "Indra's Stone Hideaway." This was one of five sacred mountains and monasteries in India.

20 Sentences similar to the preceding sentences can be found in the *Shobutsuyōshūkyō* (*Sutra of the Collected Essential Teachings of the Buddhas*), pt. 1.

21 1245. The sentence in parenthesis is represented in small characters in the source text.

22 Master Dōgen did not deny the value of transcending speech and transcending intellectual thinking, but he criticized the relative interpretation of the wrong groups.

23 *Dai-ichi-gi-tai,* literally, "the philosophy that is number one in meaning" or "the consummate philosophy." This phrase appears elsewhere in the *Shōbōgenzō.*

24 *Dai-ichi-mu-tai,* literally, "the philosophy that is number one in absence." This phrase is Master Dōgen's variation.

25 Quoted from a verse by Master Busshō Hōtai recorded in the *Kataifutōroku* (*Katai Era Record of the Universal Torch*), chap. 28. The original story appears in the book *Jiruizenshū* (*Collection of Matters and Examples, Part One*). A man called Toin from the Shin district fished out from Raitaku Lake what he thought to be the shuttle of a loom. He carried it home and hung it on his wall. Then one day, during a thunderstorm, it turned into a dragon and ascended to the sky, for it was in fact the precious Dragon Spring Sword.

26 Vulture Peak.

27 In Sanskrit, the *Brahmajāla-sūtra,* a precepts sutra for monks and nuns listing the Ten Serious Prohibitions and forty-eight less serious precepts. The *Pure Net Sutra* was translated into Chinese by Kumārajīva during the latter Shin era (384–417).

28 Master Dōgen is the fifty-first patriarch, counting from Master Mahākāśyapa as the first.

29 *Zen'enshingi* (*Pure Criteria for Zen Monasteries*), chap. 2. The editing of the *Zen'enshingi* was completed by Master Chōrō Sōsaku in 1103. It was based on Master Hyakujō's *Koshingi* (*Old Pure Criteria*).

30 *Ninji,* which essentially means doing prostrations, is explained in Chapter Fifty-five (Vol. III), *Darani.*

31 "Securely installed" is *ango seri,* as in the chapter title, but here *ango* is used as a verb.

[32] A hut in the temple grounds.

[33] For example, the teaching of the establishment of the will to the truth may be seen as an ultimate teaching of the Great Vehicle, and the teaching of the twelve *dhūta*s, or ascetic practices, may be seen as an ultimate teaching of the Small Vehicle.

[34] *Dōsu,* also called *inō,* the supervisor of monks in the zazen hall, and one of the six main officers of a temple.

[35] *Shūryō,* monks' dormitories.

[36] *Gekan,* literally, "lower interval." The custom in China is to express the right side as upper and the left side as lower. "Interval" refers to the spaces between the outer pillars supporting the roof of the building. So "the lower interval" means the section of the front wall between the left side of the entrance and the first pillar on the left.

[37] *Hō-san-shō,* lit., "release-from-practice bell," means the bell at the end of the last sitting of the day.

[38] The six main temple officers, *roku chiji,* are 1) *tsusu,* chief officer, head of the temple office, treasurer; 2) *kansu,* prior; 3) *fusu,* assistant prior; 4) *dōsu* or *inō,* supervisor of monks in the zazen hall, rector; 5) *tenzo,* chief cook; and 6) *shissui,* work leader, officer in charge of buildings and fields.

[39] The six assistant officers, *roku chōshu,* are *shuso,* head monk (lit., "chief seat"); *shoki,* clerk assisting the head monk; *zōsu,* librarian; *shika,* guest supervisor; *chiden,* supervisor of the Buddha hall; and *chiyoku,* bath supervisor.

[40] Seidō, lit., "West Hall," is a title for a retired master or a guest master—"Veteran Master." The title derives from a traditional temple layout in which guest rooms are located to the west.

[41] *Jōza,* lit., "senior seat," represents the Sanskrit *ācārya,* a term of respect for a teacher. See Volume I, Glossary of Sanskrit Terms.

[42] For example, a retired senior monk who is living in the order where the retreat is taking place does not use the title Seidō during the retreat.

[43] *E-hatsu jisha-ryō,* lit., "quarters for those who attend to [the master's] robes and *pātra*"*;* in other words, "the acolytes' quarters."

[44] *Sōrin,* lit., "flourishing forest," representing the Sanskrit *piṇḍavana.* See Glossary of Sanskrit Terms.

[45] Ajñāta-Kauṇḍinya, a disciple of the Buddha, and one of the five practitioners to whom the Buddha gave his first preaching after realizing the truth. He is mentioned in the *Lotus Sutra, Hōben* ("Expedient Means"). See LS 1.74.

[46] 1213.

[47] 1184. The names of the eras are chosen at random, not in chronological order.

48 *Keshu,* responsible for visiting the houses of supporters and collecting donations.

49 *Dōshu,* literally, "hall chief." In this case, "hall" means the temple infirmary.

50 Literally, "the right." The original is written from right to left.

51 *Shinsho,* lit., "true writing," a noncursive style (therefore easier to read) that was the standard style in Master Dōgen's time. It is almost the same as the standard block style (*kaisho*) used for printed characters today.

52 *Reisho* is derived from the *tensho* style which is used today for seals. It is midway between the *tensho* and *kaisho* styles.

53 *Ryōshu,* a monk elected from among the monks of the common quarters as their representative. In charge of inspecting the monks' clothes and *pātra,* preparing books, charcoal, hot water, and so on.

54 *Shōsō* ("sacred monk"). Usually an image of the Buddha, of Mañjuśrī Bodhisattva, or of the so-called Happy Buddha (Hōtai) placed in the zazen hall, the monks' dormitories, and other buildings of the temple.

55 The entrance to the monks' hall (zazen hall) is on the east.

56 "The front hall" is *zenka,* lit., "front stand," usually called the *gaitan* or *zentan.* The main officers and other monks who have daily duties outside the zazen hall sit here so as to be able to come and go more freely.

57 The words in parenthesis are in small characters in the source text.

58 A board notifying the monks of the forthcoming recitation of the names of the ten buddhas.

59 *Tochidō,* lit., "lands hall," a small hall located next to the Dharma (lecture) hall and containing a shrine to the deities of local lands and to guardian gods of the Dharma.

60 *Yokubutsu,* also called *kō-tan-e* (celebration of the descent and birth), *busshō-e* (celebration of the Buddha's birth), and *kan-butsu-e* (celebration of bathing the Buddha), performed on April 8th to celebrate the Buddha's birthday. The buddha image is sprinkled with perfumed water or sweet tea.

61 *Monjin* literally means "to ask [how someone is]," but concretely it means to either bow with the palms of the hands together (*gasshō monjin*) or with the left hand curled round the thumb and the right hand covering the back of the left hand (*shashu monjin*).

62 Entei, literally, "Emperor of Flames," or the sun.

63 *Hōsshin,* from the Sanskrit *dharmakāya.* See Volume I, Glossary of Sanskrit Terms.

64 The Sun Buddha.

65 *Hōshin,* from the Sanskrit *saṃbhogakāya. Saṃbhoga* means eating, enjoyment, use,

employment, sensual pleasure, joy. So *saṃbhogakāya* suggests the concrete physical body. See Volume II, Glossary of Sanskrit Terms.

66 It is said that Maitreya Buddha will descend from heaven to save all those left unsaved by Śākyamuni Buddha.

67 Mañjuśrī and Universal Virtue (Sanskrit: Samantabhadra) are legendary bodhisattvas referred to throughout the *Lotus Sutra* (see Chapter Seventeen [Vol. I], *Hokke-ten-hokke*). Their images often attend that of the Buddha. Mañjuśrī is a symbol of wisdom and Samantabhadra is a symbol of balance.

68 Bodhisattva Avalokiteśvara, a symbol of life, also praised in the *Lotus Sutra.* See Chapter Thirty-three (Vol. II), *Kannon.*

69 See Chapter Two (Vol. I), *Maka-hannya-haramitsu.* This traditional ten-line recitation is called *Jū-butsu-myō* ("Names of the Ten Buddhas").

70 These words are recited after a Buddhist lecture in Japan. The characters would normally be read as *juppō sanze issai shobutsu, sho-son-bosatsu-makasatsu, maka-hannya-haramitsu.* But the traditional recitation is *ji-hō-san-shi-i-shi-fu, shi-son-bu-sa-mo-ko-sa, mo-ko-ho-ja-ho-ro-mi.*

71 Another name for the monk's (zazen) hall.

72 The chief officer, prior, and assistant prior (the three highest-ranking of the six main officers). In the traditional temple layout the kitchen hall (or administration hall), the kitchen itself, and the offices of the chief officer, prior, and assistant prior are located under one roof (on the other side of the Buddha hall from the zazen hall).

73 *Hi-i,* literally, "covered place"—that is, the place covered by the monk's own mat.

74 They sit facing away from the wall or screen that they usually face in zazen.

75 *Ryōten sanpai,* literally, "two spreads, three prostrations." The intention of the officer is to do three sets of three prostrations with the prostration cloth spread. But as the officer prepares to open the prostration cloth, the head monk signals with a short sweeping motion of the right hand that such a formal prostration is not necessary. This process is repeated. Finally the officer does just one set of three prostrations without spreading the prostration cloth. From here *ryōten sanpai* is translated as "two offers and three prostrations."

76 *Gekan.* See note 36.

77 The front of the zazen hall faces east, so to the south of the entrance means to the left of the entrance.

78 Literally, "the beginning." As Chinese characters are written from top to bottom and from right to left, "the beginning" suggests either the top or the right side of the board. The next line suggests that the envelope was pasted to the side of the board.

79 Five *bu;* that is, half of one *sun.* One *sun* is 1.2 inches.

80 *Hōken* ("Dharma relatives"), for example, monks who are disciples of the master's master.

81 *Hōza* ("Dharma seat"), the lecture platform for formal preaching in the lecture hall.

82 *Haiseki,* literally, "prostration seat." A rectangular straw mat.

83 *Sokurei,* literally, "touching bow." In this case, the folded prostration cloth is placed on the ground, and only the forehead touches the prostration cloth.

84 It is a Buddhist tradition that the master faces south on formal occasions. The Buddha hall and lecture hall are usually built facing south. It was the custom in China for an emperor or king to sit facing south.

85 Novices serving as the abbot's assistants.

86 That is, in the corner of the Dharma hall.

87 The place of precedence is the northern end of the kitchen hall, from which the main officers would be facing south. See note 84.

88 *Jōkan,* lit., "upper interval," means the interval between the entrance and the first pillar on the right (north).

89 For the retreat, the monks' seats in the zazen hall are arranged according to years since receiving the precepts.

90 An image, usually of Bodhisattva Mañjuśrī. Located in the center of the zazen hall, it faces the main entrance, and has a prostration mat in front of it.

91 The officers' places are not in the main hall but in the *zentan,* or front hall.

92 In *shashu* the fingers of the left hand are curled into a fist around the thumb, and held in front of the chest; the palm of the right hand rests on the back of the left hand.

93 They take care not to receive the prostration of their own master.

94 The master leaves the hall through the north side of the entrance.

95 That is, all monks excluding the master, the main officers, and the master's disciples, attendants, and Dharma relatives.

96 *Sangyō,* lit., "three behaviors," that is, actions of body, speech, and mind.

97 That is, monks who are staying in the *shūryō,* or "common quarters," as opposed to monks who are staying in the zazen hall.

98 A Buddhist temple was traditionally built on the southern slope of a mountain. To the west are the monks' (zazen) hall, the toilet, the washroom, and the monks' common quarters. By the east corridor are the kitchen hall, the main officers' quarters, the novices hall, and the monks' common quarters. In the middle are (from top to bottom) the abbot's quarters, the Dharma (lecture) hall, the Buddha hall, and the main gate. See Volume I, Appendix V, Traditional Temple Layout.

[99] *Anrō,* lit., "peaceful old age," people who have established the will to the truth in their old age and have therefore come to live at the temple.

[100] *Gonkyū,* lit., "served formerly," usually describes a monk who has formerly held the post of a main officer.

[101] *Zenshi,* lit., "former assistant," is a title reserved for a monk who has served as an assistant officer for more than three years.

[102] *Idō,* literally, "hall of centenarians."

[103] *Tanryō,* literally, "single quarters."

[104] *Chinju,* the monk in charge of cleaning the toilet.

[105] Literally, "the position/throne for the abbot on the main building." "The main building" means the abbot's quarters. "The position" is probably a kind of balcony or podium.

[106] The *shōdō* ("illuminated hall") is located behind the zazen hall. When the master is busy, the senior monk uses this room to instruct other monks.

[107] That is, the master's fellow disciples in the order of his master. The master's elder brother means a monk who took the precepts before the master took them. The master's younger brother means a monk who took the precepts after the master took them.

[108] In the zazen hall.

[109] Soun and Eshō are examples of visitors' names.

[110] The fifteenth of the fourth lunar month.

[111] Suggests head monks established as dormitory head monks for the duration of the retreat.

[112] *Kufū bendō.* Master Dōgen frequently uses this expression to represent the practice of zazen itself.

[113] Kodoku-on, lit., "Solitary Garden," refers to Jetavana Park (or "Prince Jeta's Park"). A wealthy lay follower of the Buddha, Anāthapiṇḍana, offered to provide for the Buddha's order a place for the retreat in Śrāvastī (northeast of present-day Lucknow). The Buddha stipulated that the retreat should be situated in a solitary place. Anāthapiṇḍana thereupon purchased the park from Prince Jeta, a son of King Prasenajit of Kośala. It is said that the Buddha practiced eighteen summer retreats in succession at Jetavana Park.

[114] *Zen'enshingi,* chap. 2.

[115] Hakutei, literally, "White Emperor." In China, each of the four directions was represented with a color. West was white. Autumn was seen as the season of the sun's setting (in the west) and so white suggests autumn.

[116] *Zen'enshingi,* chap. 2.

[117] Monks staying in the zazen hall.

[118] *Sangyō,* lit., "three behaviors," actions of body, speech, and mind.

[119] The summer retreat.

[120] India, China, and Japan.

[121] *Ichidaiji* alludes to *ichidaiji innen,* "one great purpose." The *Lotus Sutra* says that the buddhas appear in the world only by reason of one great purpose: to cause living beings to disclose the wisdom of the Buddha, to show living beings the wisdom of the Buddha, to cause living beings to realize the wisdom of the Buddha, and to cause living beings to enter the state of truth, which is the wisdom of the Buddha. See LS 1.88–90; Chapter Seventeen (Vol. I), *Hokke-ten-hokke.*

[122] "Silence" is *bondan,* representing the Sanskrit *brahma-daṇḍa,* which literally means "pure rod." This was a form of punishment in which the other members of a Buddhist order did not talk to a member of the order who had committed a sin.

[123] Master Taiso Eka, the Second Patriarch in China.

[124] "This person" suggests Master Dōgen himself, and at the same time, each individual person.

[125] *Ensō,* "round form," and *busshō,* "buddha-nature," allude to a story about Master Nāgārjuna quoted in Chapter Twenty-two (Vol. II), *Busshō.*

[126] A bodhisattva who appears in the *Engakukyō* (*Sutra of Round Realization*). The sutra is thought to have been written in China.

[127] The four classes of Buddhist practitioners: monks, nuns, laymen, and laywomen.

[128] *Engakukyō* (*Sutra of Round Realization*).

[129] The day on which the restrictions of the summer retreat end. On this day, practitioners confess to each other the mistakes they have made during the retreat, and ask to be forgiven.

[130] *Byakutsui,* lit., "to strike the hammer," means to strike an octagonal wooden block, about three feet high, with a *tsui,* a small wooden clapper. The octagonal block and clapper are traditional instruments still seen in Buddhist temples in Japan today.

[131] The *Daihōkōhōkyōgyō* (*Great Square and Wide Treasure Chest Sutra*). Also quoted in the *Engokoroku* (*General Record of Engo Kokugon*).

[132] Master Engo Kokugon (1063–1135), successor of Master Goso Hōen, and editor of the *Hekiganroku* (*Blue Cliff Record*).

[133] The Buddha.

[134] *Gassatsu,* lit., "total killing," suggests a complete solution, or the perfect restoring of tranquility. *Engokoroku,* chap. 17.

[135] In the first two lines Master Engo praises the exceptional personalities of Master Mahākāśyapa and Bodhisattva Mañjuśrī.

[136] *Teki* [*o*] *yabu*[*ru koto*], lit., "breaking the target" or "violating the mark," suggests Mañjuśrī's transcendence of idealistic rules. *Zoku* [*o*] *ka*[*mu*], lit., "biting an arrow," suggests behavior that is exactly right. The latter phrase alludes to a Chinese legend that when two excellent warriors, Toku Kunmo and O Reichi, had a competition to test each other's skill in archery, Toku Kunmo caught in his teeth an arrow shot by O Reichi. The story is recorded in the *Taiheikōki* (*Widely Extending Record of the Taihei Era*), chap. 227.

[137] Suggests sharp action in the moment of the present.

[138] *Zuda* represents the Sanskrit *dhūta,* which means hard or ascetic practice. In this case, "golden *dhūta*s" means the Indian practitioners themselves. See Volume I, Glossary of Sanskrit Terms.

[139] "Gotten rid of [all] obstacles" is *raku-setsu,* literally, "dropped joints." The joint of a bamboo symbolizes something difficult to break, or a problem that is difficult to solve. *Engokoroku,* chap. 19.

[140] 1245.

[Chapter Eighty]

Tashintsū

The Power to Know Others' Minds

Translator's Note: Ta *means "others,"* shin *means "mind," and* tsū *(short for* jinzū*) means "mystical power." So* tashintsū *means "the mystical power to know others' minds." Some Buddhist groups believed it possible for Buddhist practitioners to attain a mystical power allowing them to see into others' minds. On this subject, there is a famous story concerning Master Nan'yō Echū's questioning of an Indian monk called Daini Sanzō. The story was often discussed, and the interpretations of five famous Buddhist masters are given in this chapter. Master Dōgen was not satisfied by their explanations and criticizes the views they expressed, in the process presenting us with his own views.*

[209] National Master Echū[1] of Kōtakuji in the Western Capital,[2] is a man from Shoki in Esshū district.[3] His family name is Zen. After receiving the mind-seal, he lives on Hakugaizan in Tōsukoku Valley in Nan'yō district.[4] For more than forty years he never goes down from the temple gate, [but] rumor of his practice of the truth is heard even in the imperial capital. In the second year of Jōgen,[5] during the reign of the Tang emperor Shukusō,[6] the emperor sends his private messenger, Son Chōsin, to convey the decree that [the master] should come to the capital. [The emperor] receives [Master Echū] with the courtesies shown to one's master, and installs him by imperial decree at Seizen-in Monastery in the grounds of Sempukuji.[7] When Emperor Daisō[8] takes the throne, he also sends for [the master] and has him stay at Kōtaku Temple.[9] During sixteen years there, [the master] preaches the Dharma according to [practitioners'] makings. At that time a certain Daini Sanzō[10] from India arrives in the capital, saying, "I have attained the eye that intuits the minds of others." The emperor decrees that the

National Master should examine him. As soon as Sanzō meets the master he prostrates himself at once and stands to the [master's] right.

The master says, "Have you got the power to know others' minds?"

[Sanzō] answers, "I would not be so bold [as to say so]."[11]

The master says, "Tell me where [this] old monk is just now."

Sanzō says, "Master, you are the teacher of the whole country. Why have you gone to the West River to watch a boat race?"

The master asks a second time, "Tell me where the old monk is just now."

Sanzō says, "Master, you are the teacher of the whole country. Why are you on Tianjian Bridge[12] watching [someone] play with a monkey?"

267b The master asks a third time, "Tell me where the old monk is just now."

Sanzō takes a good while but he does not know where [the master] has been. The master scolds him, saying, "You ghost of a wild fox, where is your power to know others' minds?"

Sanzō has no answer.[13]

[211] A monk asks Jōshū,[14] "Daini Sanzō does not see where the National Master is the third time. I wonder where the National Master is." Jōshū says, "He is right on Sanzō's nostrils."

[212] A monk asks Gensha,[15] "If he is already on [Sanzō's] nostrils, why does [Sanzō] not see him?" Gensha says, "Simply because of being enormously close."

[212] A monk asks Kyōzan,[16] "Why does Daini Sanzō not see the National Master the third time?" Kyōzan says, "The first two times [the master's] mind is concerned with external circumstances;[17] then he enters the *samādhi* of receiving and using the self,[18] and so [Sanzō] does not see him."

[213] Kaie [Shu]tan[19] says, "If the National Master is right on Sanzō's nostrils, what difficulty could [Sanzō] have in seeing him? Above all, it has not been recognized that the National Master is inside Sanzō's eyeballs."

> [213] Gensha chides Sanzō: "You! Say! Have you seen at all, even the first two times?" Zen Master Myōkaku Jūken[20] of Setchō says, "I am defeated, I am defeated."[21]

[214] The odorous fists are many who, since ancient times, have made comments on and assertions about the story of how National Master Daishō[22] tested Daini Sanzō, but there are five particularly venerable old fists among them. And although I do not deny that the insight and accuracy of each of these five venerable patriarchs are very insightful and accurate, there are many respects in which they have not glimpsed the conduct of the National Master. The reason, if asked, is that all concerned, past and present, have thought that the first two times Sanzō unerringly knew the National Master's situation. This is our ancestors' great error, and we students of later ages should not be ignorant of it. My present doubts about the five venerable patriarchs are twofold. First, [the venerable patriarchs] do not know the National Master's fundamental intention in examining Sanzō. Second, they do not know the National Master's body and mind.

[215] Now the reason I say that they do not know the National Master's fundamental intention in examining Sanzō is as follows: The first time the National Master says "Tell me where [this] old monk is just now," his fun- 267c
damental intention is to question whether Sanzō has eyes that see and hear the Buddha-Dharma. He is questioning whether Sanzō has within himself the power to know others' minds, which belongs to the Buddha-Dharma. At this time, if the Buddha-Dharma were present in Sanzō, when asked "Where is the old monk just now?" he would have a way of getting the body out; he would manifest a practical means that was familiar to him. The National Master's words "Where is the old monk just now?" are as if to ask "What is the old monk?" "Where is the old monk just now?" asks "Just now is what kind of moment?" "Is where" asserts that "This place is where something ineffable exists." [The master's words] contain the truth of calling something ineffable "the old monk." The National Master is not necessarily an "old monk," but "the old monk" is always a fist.[23] Daini Sanzō does not know this idea because, although he has come from the faraway Western Heavens, he has not learned the Buddha's truth, and because he has only vainly learned the ways of non-Buddhists and the two vehicles. The National Master asks again "Tell me where the old monk is just now." And here again

Sanzō offers futile words. The National Master asks once again, "Tell me where the old monk is just now." This time Sanzō takes a while but is dumbfounded and without a response. Then the National Master scolds Sanzō, saying, "You ghost of a wild fox, where is your power to know others' minds?" Even after being scolded like this, Sanzō still has nothing to say for himself. He does not respond. He has no through route. Nevertheless, the ancestors all think, in regard to the National Master's scolding of Sanzō, "The first two times [Sanzō] knew where the National Master was; he does not know
268a and does not see only at the third time, and therefore he is scolded by the National Master." This is a great mistake. The National Master's scolding of Sanzō scolds Sanzō outright for never having seen the Buddha-Dharma from the beginning, even in a dream. He does not scold Sanzō for having known the first two times but not knowing the third time. He scolds [Sanzō] outright for boasting that he has attained the power to know others' minds when in fact he does not know others' minds. The National Master first tests [Sanzō] by asking whether the power to know others' minds exists in the Buddha-Dharma. By saying "I would not be so bold," [Sanzō] seems to affirm that it exists. After that, the National Master thinks, "If we say that the power to know others' minds exists in the Buddha-Dharma, and if we cause the power to know others' minds to exist in the Buddha-Dharma, it should be in such-and-such a state. If expression of the state lacks the total manifestation of the state, it cannot be the Buddha-Dharma." Even if Sanzō narrowly managed to say something the third time, if it had anything in common with the first two attempts it would not include expression of the state, and [the master] would have to scold him outright. In now venturing to ask three times, the National Master is asking again and again whether Sanzō is able to understand the National Master's question, and so he repeats the question three times.

[218] The second [doubt] is that none of the ancestors has known the body and mind of the National Master. What I have called "the body and mind of the National Master" cannot easily be seen or known by Dharma teachers of the three baskets.[24] It is beyond even [bodhisattvas in] the ten sacred stages and the three clever stages,[25] and it is not clarified by [bodhisattvas] at the place of assignment[26] or in the state of balanced awareness.[27] How could a scholar of the three baskets, a common person, know the whole

body of the National Master? We must affirm this principle with total certainty. To say that the body-mind of the National Master could be known or could be seen by a scholar of the three baskets is an insult to the Buddha-Dharma. To recognize that [the master's body and mind] might be on the level of a teacher of sutras and commentaries is the utmost madness. Do not 268b
learn that a person who has attained the power to know others' mind might be able to know the place where the National Master is.

[219] From time to time there are people who acquire the power to know others' minds as an ethnic custom of the Western Country, India. [But] no example has ever been heard of a person who, without relying upon establishment of the *bodhi*-mind and without relying on the right viewpoint of the Great Vehicle, has attained the power to know others' minds and by virtue of the power to know others' minds has realized the Buddha-Dharma. Even after acquiring the power to know others' minds, if a person proceeds, as a common person, to establish the will and to undergo training, he will naturally be able to experience and to enter the Buddha's truth. If it were possible to know the Buddha's truth only by virtue of the power to know others' minds, all the past saints would have first learned the power to know others' minds and then used that ability to know the buddha-effect. During the appearance in the world of even a thousand buddhas and ten thousand patriarchs, such a thing will never be. Of what use are those who are unable to know the truth of the Buddhist patriarchs? We can say that they are of no use to Buddhism. One who has attained the power to know others' minds, and a common person who has not attained the power to know others' minds, may be exactly equal. In maintaining and relying upon the buddha-nature, a mind-reader and a common person may be the same. Students of the state of Buddha must never think that non-Buddhists and people of the two vehicles who have the five powers or the six powers[28] are superior to the common person. A person who has only the will to the truth yet hopes to learn the Buddha-Dharma may be superior to [a person who has] the five powers or six powers—as the song of the *kalaviṅka,*[29] even in the egg, is superior to [the songs of] ordinary birds. Furthermore, what is called in India "the power to know others' minds," should be called "the power to know the images in others' minds."[30] [Mind readers] may dimly detect, on the outer edges of perception, images arising in the mind. In the absence of images in the mind, however,

268c they are dumbfounded; that must be laughable. Moreover, the mind is not always mental images, and mental images are not always the mind. When the mind becomes the image,[31] the power to know others' minds cannot know it; and when the image becomes the mind, the power to know others' minds cannot know it. This being so, the five powers and the six powers of India are not equal to our mowing weeds and working the fields in this country. They are of no use at all. For this reason, all the past masters in and to the east of China have not liked to practice the five powers and the six powers, because there is no need to do so. Even a one-foot gem can be necessary, [but] the five powers and the six powers are not necessary. Even a one-foot gem is not a treasure, [but] every inch of time is vital. How could a person who attaches importance to time want to learn the five or six powers? In sum, we should decisively affirm the principle that the power to read others' minds cannot reach the boundary of the Buddha's wisdom.

[223] For each of the five venerable patriarchs to have thought, on the contrary, that at the first two times Sanzō knew the situation of the National Master, is greatly mistaken. The National Master is a Buddhist patriarch. Sanzō is a common person. How could we even discuss a meeting between the two of them? First the National Master says, "Tell me where the old monk is just now." There is nothing hidden in this question; it contains a clearly manifest expression of the state. That Sanzō does not know it is not his fault. That the five venerable patriarchs neither hear nor see it is a mistake. The National Master has said already, "Where is the old monk just now?" He never says, "Tell me where the old monk's mind is just now." He does not say "Where are the old monk's thoughts just now?" [What he says] is an expression of the state that is extremely necessary to observe and to inspect. Nevertheless, [the five venerable patriarchs] neither know nor see it. They neither hear nor see the National Master's expression of the state, and for that reason they do not know the body and mind of a National Master—because one in whom there is expression of the state is called "National Master," and because one who lacks expression of the state cannot be a National
269a Master. Moreover, they cannot recognize that the National Master's body-mind is beyond big and small, and beyond self and others. They seem to have forgotten that he possesses the brains and possesses the nostrils. Though the National Master has no time free from practice, how could he intend to

become Buddha! Therefore, we should not expect to meet him by referring to "Buddha." The National Master already possesses the body-mind of the Buddha-Dharma. We cannot fathom it through mystical powers and practice and experience, and we cannot suppose it by means of transcending thought and forgetting involvements. It is never hit by thinking or non-thinking. The National Master is beyond having the buddha-nature, is beyond not having the buddha-nature, and is beyond the body of space.[32] This state of the National Master's body-mind is utterly beyond recognition. In the present lineage from the order of Sōkei, besides Seigen and Nangaku only National Master Daishō is such a Buddhist patriarch.[33] Now I would like to test and to defeat each of the five venerable patriarchs.

[225] Jōshū says that because the National Master is right on Sanzō's nostrils, [Sanzō] does not see him. This expression has no meaning. How could the National Master be right on Sanzō's nostrils? Sanzō has never had nostrils. If we affirm that nostrils are present in Sanzō, then the National Master, from his side, should meet with Sanzō. A meeting of the National Master and Sanzō, if we affirm that there is one, may simply be a pair of nostrils facing a pair of nostrils.[34] Sanzō cannot really meet with the National Master at all.

[226] Gensha says, "Simply because of being enormously close." Certainly, his "enormously close"[35] can be left as it is, but still he has missed the point. What is "enormous closeness"? I guess that Gensha has never known "enormous closeness" or experienced "enormous closeness." The reason, if 269b
asked, is that he knows only that in being enormously close there is no seeing each other, but he does not know that mutual realization is "enormous closeness" itself.[36] We can say that in regard to the Buddha-Dharma he is the farthest of the far. To describe only the third time as enormously close would suggest that the state at the first two times was enormously distant. Now let us ask Gensha: What do you call "enormously close"? Are you describing a fist? Are you describing the Eye? From now on, do not say that nothing is seen in the state of "being enormously close."

[227] Kyōzan says, "The first two times [the master's] mind is concerned with external circumstances; then he enters the *samādhi* of receiving and using the self, and so [Sanzō] does not see him." Kyōzan! Though you live in an Eastern Land, you have extended your acclaim as a lesser Śākyamuni even to India in the west. Nevertheless, your words now contain a great error. The

mind that is concerned with external circumstances, and the *samādhi* of receiving and using the self, are not different. Therefore you should not say that [Sanzō] does not see because of the difference between the mind that is concerned with external circumstances and the state of receiving and using the self. That being so, though you proffer a reason based upon the difference between the state of receiving and using the self and the mind that is concerned with external circumstances, your expression is not an expression at all. If you say, "When I enter the *samādhi* of receiving and using the self, other people cannot see me," then the state of receiving and using the self can never experience the state of receiving and using the self, and there can be no practice and experience. Kyōzan! If you understand that Sanzō really believes that he sees where the National Master is the first two times, you are not yet a person who is learning Buddha. In short, Daini Sanzō neither knows nor sees where the National Master is, not only the third time but also the first two times. And if you are as the above expression suggests, Sanzō is not the only one who does not know the situation of the National Master; we might say that Kyōzan also has never known the situation of the National Master. Now I will ask Kyōzan: "Where is the National Master just now?" And at that moment, if
269c Kyōzan makes to open his mouth, I will at once let out a yell.

[229] Gensha chides Sanzō, saying, "Have you seen [the National Master] at all, even the first two times?" The present utterance "Have you seen at all, even the first two times?" sounds as if it says what needs to be said. [But] Gensha should study his own words. The excellence of this remark is as it is. At the same time, it is not right, because it seems only to suggest that [Sanzō's] seeing is like not seeing.[37] Hearing the above, Jūken, Zen Master Myōkaku of Setchōzan, says, "I am defeated. I am defeated." When we have seen Gensha's words as the truth we should say this, but when we do not see Gensha's words as the truth we should not say this.

[229] Kaie [Shu]tan says, "If the National Master is right on Sanzō's nostrils, what difficulty could [Sanzō] have in seeing him? Above all, it has not been recognized that the National Master is inside Sanzō's eyeballs." This again discusses only the third time. It does not criticize [Sanzō] as he should be criticized, for never having seeing at all, even the first two times. How could [Kaie] recognize that the National Master was on Sanzō's nostrils or inside his eyeballs? If he speaks like this, I must say that he has never heard

the National Master's words. Sanzō has never had nostrils or eyes. Even supposing that Sanzō were to maintain and rely upon eyeballs and nostrils of his own, if the National Master came and entered those nostrils and eyeballs, Sanzō's nostrils and eyeballs would each instantly be split apart. Having been split apart, they would not be a haunt of the National Master.

[230] None of the five venerable patriarchs knows the National Master. The National Master is an eternal buddha through all the ages and a Tathāgata for all the world. He has clarified and received the authentic transmission of the Buddha's right Dharma-eye treasury, and has securely retained black bead eyes.[38] He passes the authentic transmission to the buddha of himself, and he passes the authentic transmission to the buddha of others. He has already experienced the same state as Śākyamuni Buddha, and yet he is investigating the state simultaneously with the Seven Buddhas. At the same time, he has experienced the same state as all the buddhas of the three times. 270a
He has realized the truth before Emptiness King,[39] he has realized the truth after Emptiness King, and he has realized the truth in the same state as, and just in the time of, the Buddha Emptiness King. The National Master has always seen the *sahā* world as his national land; at the same time, "the *sahā* [world]" is not necessarily present within his world of Dharma and not necessarily present within his whole universe in ten directions. And Śākyamuni Buddha, as the ruler of *sahā* nations, neither usurps nor restricts the national land of the National Master—just as, for example, former and latter Buddhist patriarchs each have countless realizations of the truth, but they neither detract from nor restrict each other. The situation is like this because former and latter Buddhist patriarchs' realizations of the truth are restricted, in each case, by realization of the truth itself.

[232] With Daini Sanzō's failure to know the National Master as evidence, we should decisively affirm the principle that *śrāvaka*s and *pratyekabuddha*s, people of the Small Vehicle, do not know the periphery of a Buddhist patriarch. We should clarify and learn the National Master's intention in scolding Sanzō, as follows. Even if the National Master himself scolded [Sanzō] for knowing his situation the first two times and only failing to know the third time, that would be meaningless. To know two thirds of the whole is to know the whole itself. [Sanzō] would not deserve to be scolded for being like that. If he were scolded, it would not be for failing to know completely. Sanzō's

attitude is an insult to the National Master. If [the National Master] scolded Sanzō on not being recognized only the third time, who could believe in the National Master? With ability that had been able to know the first two times, Sanzō might scold the National Master. The National Master's intention in scolding Sanzō is this: he scolds [Sanzō] for totally failing all three times, from the outset, to know the National Master's situation, his thoughts, and his body-mind. He scolds [Sanzō] for never having seen, heard, or learned
270b the Buddha-Dharma at all. With this intention, from the first time to the third time, he questions [Sanzō] with the same words. At the first try Sanzō says, "Master, you are the teacher of the whole country. Why have you gone to the West River to watch a boat race?" Addressed thus, the National Master never agrees, "Yes, Sanzō, you have truly recognized the situation of the old monk"; he only repeats the question again and again, three times. Failing to recognize and failing to clarify this fact, old veterans in all directions, for several centuries since the time of the National Master, have delivered comments and set forth theories at random. The comments of each past individual are wholly irrelevant to the original intention of the National Master, and they do not accord with the fundamental teaching of the Buddha-Dharma. It is pitiful that the old drills of the past have each blundered on in error. Now, if we say that there is the power to know others' minds in the Buddha-Dharma, there must be the power to know others' bodies, there must be the power to know others' fists, and there must be the power to know others' eyes. That being so, there must be the power to know our own mind, and there must be the power to know our own body. If the state is like this already, self-command of our own mind[40] may be nothing other than "the power to know our own mind."[41] When expressions like this are realized, the state may be the power to know others' minds [that naturally emerges] from the self itself and from the mind itself. Now let us ask: Is it right to command the power to know others' minds or is it right to command the power to know our own minds? Speak at once! Speak at once! Setting that aside, [we can conclude that] "You have got my marrow" is just the power to know others' minds.[42]

Shōbōgenzō Tashintsū

Preached to the assembly at Daibutsuji in Etsu-u on the fourth day of the seventh lunar month in the third year of Kangen.[43]

Notes

1 Master Nan'yō Echū (d. 775), successor of Master Daikan Enō.

2 Seikei ("Western Capital"). There were five capitals in ancient China with this name. In this case, the capital corresponds to the present-day city of Luoyang in north Hunan, east China, in the Huang basin.

3 A district in modern-day Zhekiang province in east China.

4 In modern-day Hunan province in east China.

5 761.

6 Emperor Shukusō reigned from 756–763. He is also mentioned in Chapter Twelve (Vol. I), *Kesa-kudoku;* in the notes to Chapter Sixty-two (Vol. III), *Hensan* (from the *Shinji-shōbōgenzō,* pt. 1, no. 26); and in Chapter Eighty-six, *Shukke-kudoku.*

7 The suffix *ji* is translated here as "temple," and the suffix *in* as "monastery."

8 Emperor Daisō reigned from 763–779. In Chapter Eighty-six, *Shukke-kudoku,* paragraph 106, he is criticized alongside Shukusō for attaching to the throne. But he is praised in Chapter One (Vol. I), *Bendōwa,* paragraph 52, for sitting in zazen.

9 In this case "temple" is *seiran. Sei* means "spiritual" or "pure." *Ran* is derived from the Sanskrit *saṃghārāma,* lit., "a resting place for a company [of monks]," a term equivalent to the Sanskrit *pratyekabuddhavihāra*.

10 Daini-sanzō. Daini literally means "Big Ears." Sanzō represents the meaning of the Sanskrit Tripiṭaka, the three baskets of Sutra (discourses), Vinaya (discipline) and Abidharma (commentaries). The title Sanzō was given to a person who was accomplished in studying the Tripiṭaka.

11 *Fukan,* literally, "I do not dare." In Chapter Twenty-two (Vol. II), *Busshō,* paragraph 73, Master Dōgen explains the characters as follows: "Ōbaku says, 'I would not be so bold.' In the land of Song when you are asked about an ability that you possess, you say these words 'I would not be so bold' to suggest that the ability is [your own] ability." So Sanzō is suggesting that out of modesty he does not want to boast about his power.

12 Tianjian is a large port city in northeast China, in Hopeh province, southeast of Beijing.

[13] Quoted directly from the *Keitokudentōroku,* chap. 5. The story is also discussed in Chapter Nineteen (Vol. I), *Shin-fukatoku,* as are the following comments of the five venerable patriarchs.

[14] Master Jōshū Jūshin (778–897), successor of Master Nansen Fugan. See also, for example, Chapter Thirty-five (Vol. II), *Hakujushi.*

[15] Master Gensha Shibi (835–907), successor of Master Seppō Gison. See also, for example, Chapter Four (Vol. I), *Ikka-no-myōju.*

[16] Master Kyōzan Ejaku (803–887), successor of Master Isan Reiyū.

[17] *Shōkyōshin. Shō, wata*[*ru*] literally means cross over or float across, and *kyō, sakai* means boundaries or external circumstances. In Master Kyōzan's usage, the phrase *shōkyōshin* suggests the mind that is attached to external things and events. But in his commentary, Master Dōgen says that this mind and the balanced state (*samādhi*) are the same.

[18] *Jijuyo zanmai* ("*samādhi* of receiving and using the self"), the state of natural balance.

[19] Master Kaie Shutan (1025–1072), successor of Master Yōgi Hōe.

[20] Master Setchō Jūken (980–1052), a successor of Master Chimon Kōso. Zen Master Myōkaku is his posthumous title.

[21] In this chapter, the five comments are all quoted directly in Chinese characters, whereas in Chapter Nineteen (Vol. I), *Shin-fukatoku,* direct quotes from the Chinese are interspersed with words and phrases in Japanese *kana.* The order in which the comments are quoted also changes: Master Kyōzan's comment comes first in *Keitokudentōroku,* third in this chapter, and last in Chapter Nineteen, *Shin-fukatoku.*

[22] Daishō is the posthumous title of Master Nan'yō Echū.

[23] The concept "old monk" is not always applicable to the National Master, but the self that he expressed as the old monk is always present.

[24] *Sanzō-hōshi,* "Dharma teacher of the Tripiṭaka." *Hōshi,* "Dharma teacher," like Sanzō, was a title sometimes used for scholar-priests and teachers of theory as opposed to monks who practiced zazen. See also note 10.

[25] *Jūshō-sanken,* literally, "ten sacreds and three clevers." A bodhisattva is said to pass through fifty-two stages before becoming a buddha: ten stages of belief (phases one to ten); then thirty stages classed as the three clever stages (eleven to forty); then ten sacred stages (forty-one to fifty); then the penultimate stage of balanced awareness (fifty-one); and finally the ultimate stage of subtle awareness (fifty-two).

[26] *Fusho,* short for *isshō-fusho no bosatsu,* lit., "a bodhisattva at the place of assignment in one life"—that is, stage fifty-two, also called *myōkaku,* subtle awareness.

[27] *Tōkaku,* stage fifty-one.

28 Explained in Chapter Twenty-five (Vol. II), *Jinzū*.

29 The *kalaviṅka* is said to be a bird of the Himalayas whose voice is so beautiful that no one ever tires of hearing it.

30 *Tanentsu,* "the power to know others' ideas." The first meaning of the noun *nen* is images in the mind—ideas, thoughts, illusions, wishes, dreams, Buddhist theories, etc. The second meaning of *nen*—which is not always easy to distinguish from the first—is the state of awareness of reality, or the image of reality as reflected in the balanced state of action. See also the discussion of mindfulness in Chapter Seventy-three, *Sanjūshichi-bon-bodai-bunpō,* paragraph 14.

31 *Shin no nen naran toki* means "when the mind becomes the image," or "when the mind becomes awareness," or "when the mind becomes awareness of the image." The phrase suggests the state of undivided wholeness in the moment of the present—as for example, in the moment when an archer shoots an arrow at the target, or at the moment when a batter hits the ball.

32 *Kokū-shin.* The *Garland Sutra* lists "ten states of buddha understood by their objective circumstances" (*ge-kyō-jūbutsu*), namely: the body of living beings, the body of a national land, the body of karmic reward, the *śrāvaka* body, the *pratyekabuddha* body, the bodhisattva body, the body of the Tathāgata, the body of wisdom, the Dharma body, and the body of space.

33 Master Daikan Enō transmitted the Dharma to these three masters on Mount Sōkei. Master Seigen Gyōshi became the ancestral master of Master Dōgen's lineage. Master Nangaku Ejō's successors include the ancestral masters of the Rinzai sect.

34 In this paragraph *biku,* "nostrils," first symbolizes the vigorous Buddhist state, which Sanzō lacks; and second, means an ordinary pair of nostrils, which Sanzō has. Similarly, *miru,* "to meet" or "to see," first suggests mutual realization between two buddhas; and second, two people meeting each other.

35 Master Dōgen affirmed Master Gensha's comment as meaning that Sanzō could not see what was right there in front of him (right in front of his nose!).

36 Master Gensha only recognized the situation (for example, in a tightly packed crowd) when two people do not notice each other because they are too close together. "Seeing each other" and "mutual realization" are originally the same characters, *sōken.*

37 Master Dōgen is interested in whether or not Sanzō could see where the National Master was—right there in front of him!

38 *Mokkansu-gen. Mokkansu* are the black spherical seeds of the fruit of the *aphananthe aspera;* each seed is about the size of a pupil. *Gen* means eyeball. Retaining black-bead eyes means remaining balanced and therefore detached. See also Chapter Twenty-eight (Vol. II), *Butsu-kōjō-no-ji,* paragraph 65.

39 Kū-ō (Emptiness King), the name of a legendary eternal buddha who ruled the world during the *kalpa* of emptiness (the eternal past).

40 *Jishin no jinen,* "taking hold by oneself of the mind of the self," suggests self-regulation of the whole self through the practice of zazen. Various meanings of *nen,* including "take hold," "twirl," "utilize," and "comprehend," are discussed in the notes to Chapter Sixty-eight (Vol. III), *Udonge.*

41 *Jishintsū.*

42 The sentences from "Now let us ask" to the end of the paragraph are in Chinese characters only but were almost certainly composed by Master Dōgen himself.

43 1245.

[Chapter Eighty-one]

Ō-saku-sendaba 270c3

A King's Seeking of *Saindhava*

Translator's Note: Ō *means "king,"* saku *means "to seek," and* sendaba *is a phonetic rendering of the Sanskrit* saindhava. Saindhava *means "products of the Indus River basin." The* Mahāparinirvāṇa-sūtra *contains a story which uses the multiple meanings of words to express the ambiguity of reality. When a king needs to wash his hands and requests* saindhava, *his servant will bring water. When the king is eating a meal and requests* saindhava, *the servant will bring salt. When the king wants to drink water and requests* saindhava, *the servant will bring a cup. And when the king wants to go out and requests* saindhava, *the servant will bring a horse. Buddhist monks in China often used this story to discuss the multiple meanings of words and the ambiguous nature of reality. In this chapter Master Dōgen explains the meaning of "A King's Seeking of* Saindhava*" from his own unique viewpoint.*

[237] Words—no words;
Real wisteria and real trees;
Feeding donkeys, feeding horses;
Clear water and transparent clouds.[1]

[238] Because this is the way it is already,
In the *Sutra of the Great Parinirvāṇa*[2] the World-honored One says:

For example, it is like a great king telling his retainers, "Bring *saindhava!*" *Saindhava* is one word for four products. The first is salt, the second is pots, the third is water, and the fourth is horses. These four things each have the same name. [Yet] a wise retainer is able to know [the meaning of] this word. If the king requests *saindhava* when about to wash, [the retainer] at once serves water. If the king requests *saindhava* when eating, [the retainer] at once serves salt. If the king requests

> *saindhava* after eating, when he wants to drink water, [the retainer] at once serves a pot. If the king requests *saindhava* when he wants to go out, [the retainer] at once serves a horse. A wise retainer like this is able to understand in four ways a great king's secret talk.[3]

[240] This king's seeking of *saindhava,* along with the retainer's serving of *saindhava,* have come to us from long ago. They have been transmitted in common with the Dharma robe. The World-honored One himself inevitably discussed them, and so his descendants have discussed them again and again. We can guess that those who have experienced the same state as the World-honored One have made *saindhava* into their own practice. To those who are not in the same state as the World-honored One: When you buy some straw sandals and tread one step forward on foot, you will have got it already![4] *Saindhava* in the house of the Buddhist patriarchs has secretly leaked out already, and so *saindhava* is present in the residences of great kings.

[241] The eternal buddha Wanshi[5] of Tendōzan in the Great Song city of Keigenfu,[6] in formal preaching in the Dharma hall, preaches to the assembly:

> To quote: "A monk asks Jōshū,[7] 'How is it when a king seeks *saindhava?*'" Jōshū bows with hands folded.[8] Setchō[9] comments, "It was the seeking of salt and the serving of a horse." Master [Wanshi] says, "Setchō is an excellent master of a hundred years ago; Jōshū is an eternal buddha one hundred and twenty years of age. If Jōshū is right, Setchō is wrong. If Setchō is right, Jōshū is wrong. Now say: in the
> 271a end, how is it? [I,] Tendō, cannot help adding a footnote. If we differ from it by a thousandth or a hundredth we miss it by a thousand miles."
>
> To understand is to beat about in the grass to scare snakes,[10]
> And not to understand is to burn money to attract demons.[11]
> Without preferences in regard to an uncultivated field is Old Gutei.[12]
> Extending his hand, [he tackles] what he picks up just now.[13]

[242] During formal preaching in the Dharma hall my late master, the eternal buddha, would usually say, "The eternal buddha Wanshi." But only my late master, the eternal buddha, has met the eternal buddha Wanshi as an eternal buddha. In Wanshi's time there was a certain Sōkō, called "Zen Mas-

ter Daie of Kinzan Mountain,"[14] who may have been a distant descendant of Nangaku.[15] The whole realm of the Great Song thinks that Daie might be equal to Wanshi. Moreover, some have thought that he is more of a person of the fact than Wanshi. This mistake has arisen because both monks and laypeople in the great kingdom of Song, being negligent in learning, are not yet clear in their eyes for the truth, are without clarity in knowing people, and are without the ability to know themselves. In Wanshi's comment the real establishment of the will is present. We should learn in practice the principle of the eternal buddha Jōshū bowing with hands folded. Just at that moment, is it the king's seeking of *saindhava,* or not? And is it the retainer's service of *saindhava,* or not? We should learn in practice Setchō's teaching that "It was the seeking of salt and the serving of a horse." The "seeking of salt" and the "serving of a horse" is each the king's seeking of *saindhava* and the retainer's seeking of *saindhava.* The World-honored One seeks *saindhava* and Mahākāśyapa's face breaks into a smile. The First Patriarch seeks *saindhava* and the four disciples serve a horse, salt, water, and a pot.[16] We should learn the pivotal state which—at the moment when a horse, salt, water, or a pot and the seeking of *saindhava* become one—is the serving of a horse or the serving of water.[17]

> [245] Nansen[18] one day on seeing Tō Impō[19] coming toward him points to a water jar and says, "The jar is circumstances. Inside the jar there is water. Without disturbing the circumstances, bring some water to this old monk." [Im]pō then brings the jar of water before Nansen and pours. Nansen leaves it at that.[20]

Thus,

> Nansen seeks water,
> The ocean having dried right to the bottom.
> Impō serves a pot,
> Tipped over and emptied out completely.

And though they are like this, at the same time we should learn in practice that "in the reality[21] of circumstances there is water,"[22] and "in the reality of water there are circumstances."[23] To disturb water is immature, and to disturb circumstances is immature. 271b

[246] Great Master Kyōgen Shūtō,[24] the story goes, is asked by a monk, "What is a king's seeking of *saindhava?*"

[Kyō]gen says, "Pass there and come here."

The monk leaves.

[Kyō]gen says, "His stupid response [could] kill a person!"[25]

Now let us ask: Is the state Kyōgen expressed as "Pass there and come here" the seeking of *saindhava,* or is it the serving of *saindhava?* Try, if you will, to say something![26] Is the monk's having left that place the state that Kyōgen sought? Is it a state that Kyōgen served? Is it what Kyōgen originally expected? If it is not what [Kyōgen] originally expected, he should not say "His stupid response could kill a person!" If it is what [Kyōgen] originally expected, it could not be a stupid response that kills a person. What Kyōgen has expressed is the total effort of his whole career; even so, he has not been able to avoid losing his body and losing his life.[27] He is like the general of a defeated army still talking of his bravery. In sum, the brains and the eyes that preach the yellow[28] and describe the black[29] are, naturally, the painstaking and meticulous seeking and serving of *saindhava.* Who could claim not to understand the taking up of a staff or the holding up of a fly whisk? At the same time, [the seeking and serving of *saindhava*] are not the state of people who play stringed instruments with the bridges glued.[30] Because these people do not know that they are playing stringed instruments with the bridges glued, they are not in the state.

> [248] The World-honored One, one day, ascends the seat [of preaching]. Mañjuśrī claps the sounding block[31] and says, "When we see into the Dharma of the Dharma King, the Dharma of the Dharma King is like this." The World-honored One descends from the seat. Jūken, Zen Master Myōkaku[32] of Setchōzan, says:
>
> An excellent practitioner among the forest's sacred ranks,[33]
> Knows that the Dharma edict of the Dharma King is not like that.
> If any in the assembly is an exponent of *saindhava,*
> Why does Mañjuśrī need to deliver a clap?

So what Setchō says is this: if one clap is flawlessness through the whole body,[34] to have delivered it and not to have delivered it both may be

the liberated state of flawlessness. If in the state like this, one clap is *saindhava* itself. And [the person] may be a person of the ineffable already; that is, "an exponent of *saindhava*" in sacred ranks united as one forest.[35] Thus, "The Dharma of the Dharma King is like this." To be able to use the twelve hours is to seek *saindhava.* To be used by the twelve hours is to seek *saindhava.* We should seek a fist and should serve a fist. We should seek a fly whisk and should serve a fly whisk. Nevertheless, people in the temples of Great Song China today who call themselves veterans have never realized the state of *saindhava* even in a dream. How painful it is, how painful it is, that the Patriarch's truth is going downhill.[36] Do not shirk hard practice, and you will surely succeed to the lifeblood of the Buddhist Patriarch. For example, when the question "What is buddha?" is put and the answer "The mind here and now is buddha" is given, what does that mean? Is this not *saindhava?* We should painstakingly investigate who is described by "The mind here and now is buddha." Does anyone know that it is *saindhava* jostling? 271c

Shōbōgenzō Ō-saku-sendaba

Preached to the assembly at Daibutsuji in Esshū[37]
on the twenty-third day of the tenth lunar month
in the third year of Kangen.[38]

Notes

[1] This poem describes the world in which we live. The first line suggests that sometimes there are words to affirm things, and sometimes there are no words to affirm things. This is the first, or intellectual, phase. The second line suggests the concrete interrelationship between real things—here, for example, wisteria, which relies on a tree for support. The line can also be seen as representing the negation of words, phrases, ideas (the first phase) and passage into the area of concrete things (the second phase). In the third line people feed donkeys and people feed horses—suggesting action in daily life (the third phase). The final line suggests that in reality, water is just water and clouds are just clouds—things as they are. The poem also alludes to the philosophical system called *shiku-funbetsu* that was elucidated by Master Nāgārjuna, the fourteenth patriarch in India.

[2] The *Daihatsunehankyō* (Sanskrit: *Mahāparinirvāṇa-sūtra*). Sometimes known as the *Sutra of the Great Demise,* or, more commonly, the *Nirvana Sutra.*

[3] *Mitsugo,* "secret talk," is the title of Chapter Fifty-one (Vol. III), *Mitsugo.* Quoted from the *Daihatsunehankyō,* vol. 9, the *Nyorai-sho-bon* ("The Nature of the Tathāgata") chapter. The sutra compares a king's request for *saindhava* with the situation that the Tathāgata's nirvana is unchanging and eternal but its manifestation is changing and momentary.

[4] From the *Wanshizenjigōroku.*

[5] Master Wanshi Shōgaku (1091–1157), successor of Master Tanka Shijun. Master Wanshi is praised, for example, in Chapter Twenty-seven (Vol. II), *Zazenshin.*

[6] Modern-day Ningbo, in northern Zhekiang province in east China.

[7] Master Jōshū Jūshin (778–897), successor of Master Nansen Fugan.

[8] *Shashu.* With the fingers of the left hand curled around the thumb, the left fist is placed against the sternum; the right palm rests over the back of the left hand; forearms are held horizontal.

[9] Master Setchō Jūken (980–1052), successor of Master Chimon Kōso.

[10] A symbol of ineffective effort. Related passages appear in the Chinese book *Inzui* (*Rhymes of Good Fortune*).

[11] A symbol of unreasonable behavior. There was a custom at Chinese funerals of placing coins (called "money for the six realms") in the coffin. Later the authorities

prohibited the burying of money, and the custom of burning imitation paper money evolved. Related passages appear in the Chinese book *Meihoki* (*Chronicles of the Underworld*).

[12] Master Gutei of Mount Kinka, who was famous for his "one-finger Zen." It is said that he answered questions by just raising one finger; see Chapter Sixty-two (Vol. III), *Hensan,* paragraph 66.

[13] *Wanshizenjigōroku.*

[14] Master Daie Sōkō (1089–1163), a successor of Master Engo Kokugon. Daie Sōkō was a proponent of so-called *kōan* Zen who denigrated Master Wanshi's traditional practice of zazen (see Chapter Twenty-seven [Vol. II], *Zazenshin*) as *mokushō* ("silent illumination") Zen. Sōkō himself is denigrated in Chapter Seventy-five, *Jishō-zanmai.*

[15] Master Nangaku Ejō (677–744), successor of Master Daikan Enō. The Dharma was transmitted from Nangaku Ejō through Baso Dōitsu, Hyakujō Ekai, and Ōbaku Kiun to Rinzai Gigen, founder of the Rinzai sect. Daie Sōkō belonged to this lineage.

[16] See Chapter Forty-six (Vol. III), *Kattō.*

[17] A horse, salt, water, and a pot are objective things. Seeking is the subjective function of the mind. At the place where object and subject are one, there is serving (action).

[18] Master Nansen Fugan (748–834), successor of Master Baso Dōitsu.

[19] Master Godai Impō (dates unknown), also a successor of Master Baso Dōitsu. "Tō" was his family name before becoming a monk.

[20] Suggests Master Nansen's affirmation of Master Impō's behavior. *Keitokudentōroku,* chap. 8; *Shinji-shōbōgenzō,* pt. 1, no. 64.

[21] *Chū* means "inside" (as in the story: "Inside the jar there is water."). At the same time, in the *Shōbōgenzō, chū* sometimes means "in the state of" or "the reality of." See, for example, notes to Chapter Twenty-two (Vol. II), *Busshō;* Chapter Thirty-eight (Vol. II), *Muchū-setsumu.*

[22] *Kyō-chū sui a*[*ri*]. This is Master Nansen's phrase with *kyō,* "circumstances," substituted for *hei,* "jar." Master Dōgen suggests that in concrete circumstances real things (like water) exist.

[23] *Sui-chū kyō a*[*ri*]. Dōgen's characteristic reversal of elements suggests the interdependence of subject and object.

[24] Master Kyōgen Chikan (d. 898), successor of Master Isan Reiyū. Great Master Shūtō is his posthumous title.

[25] *Hekiganroku* (*Blue Cliff Record*), no. 92.

[26] *Kokoromi*[*ni*] *ko*[*u*] *i*[*e*] *mi*[*n*] is a more polite version of the phrase *kokoromi*[*ni*] *i*[*e*]

mi[*n*], which is discussed in the notes at the end of Chapter Sixty-eight (Vol. III), *Soshi-sairai-no-i. Ko*[*u*], which literally means to request or to invite, is added to make the sentence more polite.

27 *Sōshin-shitsumei,* "losing body and losing life," suggests that Master Kyōgen was defeated. At the same time, it suggests that, looking at the monk's behavior, Master Kyōgen came back to reality.

28 *Ou* [*o*] *to*[*ku*], "preaching the yellow," means manifesting the Buddhist state. *Ou,* "yellow," suggests the color of the earth in China, and thus alludes to something realistic or down to earth.

29 *Koku* [*o*] *i*[*u*], "describing the black," suggests the behavior of Buddhist patriarchs. *Koku,* "black," means the misconceptions, wrong views, and bad habits that Buddhist patriarchs by skillful means bring to the attention of their students.

30 Alludes to the movable bridges positioned under the strings of a koto, Japanese harp. Playing a koto with its bridges glued symbolizes blind adherence to fixed ideas or rules, inflexibility, and corresponding lack of sensitivity to actual conditions or real needs.

31 *Byaku-tsui. Byaku* literally means "white," but here it is used as a verb meaning to make conspicuous, to sound. *Tsui* stands for *tsui-chin,* "clapper and sounding block." The *tsui,* or clapper, is a small wooden block used as a mallet to strike the *chin,* which is an octagonal wooden pillar usually three or four feet high. *Byaku-tsui* means to attract everyone's attention by striking the sounding block.

32 Master Setchō Jūken (see note 9). Zen Master Myōkaku is his posthumous title.

33 *Resshō-sō-chū,* lit., "inside a thicket of lines of the sacred," means in a monastery where many Buddhist practitioners are sitting in rows. *Sō* stands for *sōrin,* lit., "thicket-forest," from the Sanskrit *piṇḍavana,* which means a place where many practitioners are gathered for Buddhist practice. See Glossary of Sanskrit Terms.

34 *Konshin-muku,* literally, "the whole body without holes."

35 *Resshō-issō.* Master Dōgen substituted *issō,* lit., "one thicket" or "the whole monastery," for Master Setchō's *sō-chū,* lit., "inside a thicket" or "in a monastery." Master Dōgen's intention may have been to eliminate any sense of disjuncture conveyed by the phrase *resshō,* "ranks of the sacred."

36 *Ku* [*naru*] *kana ku* [*naru*] *kana, sodō-ryōi* looks like the words of Master Tendō Nyojō. *Sodō-ryōi,* "the decline of the Patriarch's truth," is a phrase used by Master Tendō in Chapter Sixteen (Vol. I), *Shisho,* paragraph 21.

37 Esshū is another name for Etsu-u, the ancient district corresponding to present-day Fukui prefecture. *Shū* means state or district and *u* means 1) sky or roof, and 2) the boundary of a country. Master Dōgen seems to use the two terms interchangeably.

38 1245.

[Chapter Eighty-two]

Ji-kuin-mon

Sentences to Be Shown in the Kitchen Hall

Translator's Note: Ji *means "to show,"* kuin *means the kitchen hall of a temple, and* mon *means "sentences." So* ji-kuin-mon *means "sentences to be shown in the kitchen hall." This chapter was not originally included in the* Shōbōgenzō, *but when Master Hangyō Kōzen edited the ninety-five–chapter edition in 1690, he included this chapter along with* Bendōwa *(Chapter One, Vol. I) and* Jū-undō-shiki *(Chapter Five, Vol. I). Master Dōgen placed great value on the activity of cooking in Buddhist temple life, and wrote his views down in a book called* Tenzokyōkun (Instructions for the Cook). *The reason that he wrote the book, and the reason he revered the activity of cooking in the temple, originates with his experiences in China. Just after arriving in China, he met an old monk who took pride in being the cook in his temple, and who explained to Master Dōgen that cooking is Buddhist practice itself. Later, Master Dōgen came across another old monk who was diligently drying seaweed for the monks' meals, and he realized how important is the activity of cooking meals for the practitioners in the temple.*

[3] On the sixth day of the eighth lunar month in the fourth year of Kangen[1] I preached to the assembly as follows:

> In preparing meals for the sangha,
> To do so with reverence is fundamental.

During the authentic transmission of the Dharma from the distant land of India and the authentic transmission of the Dharma from the near nation of China, since the Tathāgata's passing, gods have served to the Buddha and the sangha heavenly offerings, and kings have served to the Buddha and the sangha offerings of royal fare. In addition, [meals] were offered from the

272a homes of wealthy people and householders, and offered from the homes of *vaiśya*s and *śūdra*s.[2] Acts of reverence, in each such instance of serving offerings, are polite and sincere. Beings in the heavens above and in the human world, by employing the most respectful courtesies and by showing their reverence with the most honorific words, are well able to make preparations for the service of meals and other offerings. This has profound meaning. Now, even though we are deep in remote mountains, we should directly receive the authentic transmission of the polite manners and words of a temple kitchen.[3] This, in the heavens above or in the human world, is to learn the Buddha-Dharma.

[5] For instance, call gruel[4] "honorable gruel" or call it "morning gruel"; do not call it [just] gruel. Call lunch "the honorable midday meal" or call it "lunchtime"; do not call it [just] lunch. Say "would you make the rice white?"; do not say "pound the rice!" In regard to washing rice, say "would you cleanse the rice?"; do not say "dunk the rice!" Say "please choose some ingredients for the honorable side dish";[5] do not say "choose some vegetables!" Say "would you prepare some honorable soup?"; do not say "boil the soup!" Say "would you prepare some honorable broth?"; do not say "make the broth!" Say that "the honorable lunchtime rice" or "the honorable morning gruel" has been "cooked nicely." Treat with such respect all utensils containing rice and gruel. Disrespect invites misfortune and mistakes; it never has good effects. While the midday meal or the morning gruel is being prepared, people must not breathe on the rice, on the side dish, or on any other item. Do not touch even dried items with a sleeve of your gown. If a hand has touched
272b head or face do not, before washing, touch with the hand any mealware or the meals[6] themselves. If you scratch an itchy part of the body at any time during the preparation—from sorting the rice to cooking the rice and making the soup—be sure to wash the hand. At places where the meals are prepared, we may recite lines of Buddhist sutras and words of the ancestral masters, but do not speak worldly words or dirty talk. In general, use the polite form to describe the presence of rice, vegetables, salt, soy sauce, and the various other items. Do not say [in the plain form] "there is rice" or "there are vegetables." When monks and novices pass by a place where the midday meal or morning gruel are present, they should join hands and bow the head. Spilled vegetables, spilled rice, and so on should be put to use[7] after the meal.

As long as a meal is unfinished, do not violate [this rule]. Kindly protect and care for the utensils used in preparing the meals; and do not use them for other purposes. Do not let them be touched by the hand of anyone who has come from lay society and who has not yet washed the hands. Vegetables, fruit, and so on that have come from laypeople and that have yet to be purified should be rinsed, incensed, and exposed to fire, and then offered to the Three Treasures and to the monks of the sangha. In the mountains and temples of Great Song China today, dumplings, dairy cakes, steamed cakes, and so on that have come from laypeople are re-steamed before being served to the monks. This purifies them. They are not served without being steamed.

[8] These items are just a few among many. Understand their gist, venerable cooks of the kitchen hall,[8] and put them into practice. In all your myriad duties, never violate the standard.

Each of the aforementioned articles,
Is the lifeblood of the Buddhist patriarchs,
And the Eye of a patch-robed monk.
Non-Buddhists have never known them, 272c
Heavenly demons cannot abide them:
Only disciples of the Buddha
Are able to receive their transmission.
Main officers of the kitchen hall!
Understand them and do not forget them.[9]

Displayed[10] by the founding monk, Dōgen.

[9] [The Master of] Eiheiji,

Now addresses the main officers:
Henceforth,
If it is already past noon,
When a *dānapati*[11] offers cooked rice,
It will be kept for the next day.
[But] if [the offering] is cakes, fruit,
Or any kind of gruel or suchlike,
Even in the evening, let us eat it.[12]
It is the "medicine"[13] of the orders of Buddhist patriarchs.

Moreover, it is an excellent trace of those in Great Song China
Who possessed the state of truth.

The Tathāgata permitted underclothes for monks in snowy mountains. On this mountain we too permit medicine during the season of snow.[14]

The founder of Eiheiji,
Kigen (his seal)[15]

Notes

[1] 1246.

[2] *Vaiśya*s are workers or peasants; *śūdra*s are servants or slaves. These are the third and fourth of the four classes in the Indian caste system.

[3] *Kōshaku-kyoku,* literally, "Fragrance Accumulation's office." The *Vimalakīrti Sutra* says that the Buddhist layman Vimalakīrti obtained food from a Tathāgata called Fragrance Accumulation (Kōshaku) with which to serve the sangha.

[4] Gruel and breakfast were synonymous.

[5] "Side dish" is *sai,* literally, "vegetables." In this case the character suggests *sōzai,* which means a side dish. A standard meal in a Japanese temple consists of a large bowl of rice or gruel, a medium bowl of miso soup, a small bowl of pickles, and one or two side dishes (usually vegetables, an egg, tofu, etc.).

[6] "Meals" is *sai-shuku,* literally, "midday meal and [morning] gruel." These were the only two meals.

[7] For example, to feed domestic animals.

[8] *Ku-in kōshaku,* literally, "Kōshakus of the kitchen hall." See note 3.

[9] This paragraph (in the style of a *gāthā,* four-line verse) is written in Chinese characters only but it was almost certainly written by Master Dōgen himself.

[10] *Ji, shime*[*su*], lit., "to show," appears in the concluding sentence of most chapters, and is translated as "preached [to the assembly. . .]." But this chapter was written in the form of a notice to be read by monks of the kitchen hall.

[11] A donor.

[12] In Buddhist monasteries in hot countries it is often forbidden to eat after the midday meal.

[13] *Yaku-seki,* literally, "medicine stone." One traditional interpretation is that, to keep warm, monks sometimes wrapped up a heated stone and kept it by their lower abdomen. The stone was called *yaku-seki,* and the same name was given to a supper that had the same warming effect. But this interpretation is open to doubt. A simpler explanation is that *seki* refers to the stone needle used in acupuncture treatment and thus *yaku-seki* is a single concept: "medicine." In relatively cold countries like China and

Japan Buddhist monks ate meals in the evening, and they called these evening meals "medicine."

[14] Master Dōgen also wrote these sentences in Chinese characters, but they are separated from the preceding *gāthā* in the source text.

[15] Kigen is one of Master Dōgen's names. Master Dōgen signed the name "Kigen" and stamped his seal next to it.

[Chapter Eighty-three]

Shukke

Leaving Family Life

Translator's Note: *It was the custom in ancient India for people who wanted to pursue the truth to leave their family, and this custom was retained in Buddhist orders. It is said that Gautama Buddha first left his family life and began the life of a monk when he was twenty-nine years old. For this reason, Buddhist orders revere the tradition of transcending family life in pursuit of the truth, and Master Dōgen explains the custom in this chapter.*

[12] The *Zen'enshingi*[1] says:

> The buddhas of the three times all say that to leave family life[2] is to realize the truth. The twenty-eight patriarchs in India and the six patriarchs in Tang China[3] who transmitted the buddha-mind–seal were all *śramaṇa*s.[4] Perhaps it was by strictly observing the Vinaya[5] that they were able to become universal models for the triple world. Therefore, in practicing [za]zen and inquiring into the truth, the precepts are foremost. Without having departed from excess and guarded against wrong, how is it possible to realize the state of buddha and to become a patriarch? The method of receiving the precepts is [as follows]: The three robes[6] and *pātra*[7] must be provided, together with new and clean clothes. If you have no new clothes, wash [old clothes] clean. Never borrow robes and *pātra* to go onto the platform and receive the precepts. Concentrate wholeheartedly and be careful not to go against circumstances. To assume the form of the Buddha, to come into possession of the Buddha's precepts, to get what the Buddha received and used: these are not small matters. How could they be treated lightly? If we were to borrow robes and *pātra,* even if we mounted the platform and received the precepts we would not get the precepts at all. Unless we

> received [the precepts] again, we would be people without precepts throughout our life, fraternizing without reason in the lineage of emptiness, and accepting devout offerings in vain. Beginners in the truth have not yet memorized the Dharma precepts; it is masters, by not saying anything, who cause people to fall into this [wrongness]. Now I have spoken a stern exhortation. I dare to hope that you will engrave
> 273a it on your hearts. If you have already received the *śrāvaka* precepts[8] you should receive the bodhisattva precepts. This is the first sign of having entered the Dharma.

[14] Clearly know, the buddhas' and the patriarchs' realization of the truth is nothing other than their leaving family life and receiving the precepts. The lifeblood of the buddhas and the patriarchs is nothing other than their leaving family life and receiving the precepts. Someone who has not left family life is never a Buddhist patriarch. To see the buddhas and to see the patriarchs is to leave family life and to receive the precepts.

> [15] Mahākāśyapa,[9] following the World-honored One, seeks to leave family life and desires to deliver all things. The Buddha says, "Welcome, *bhikṣu*!" [Mahākāśyapa's] hair and beard fall off by themselves, and a *kaṣāya* covers his body.[10]

When [a person] follows the Buddha and becomes free of all things, the excellent example of leaving family life and receiving the precepts is, in every case, like this one.

[15] The *Great Prajñā Sutra,*[11] fascicle 3, says:

> The World-honored Buddha said, "If a bodhisattva *mahāsattva* thinks, "At some time, I will relinquish a throne and leave family life, on which day I will realize the supreme, right, and balanced state of *bodhi;* also on that day, I will turn the wonderful wheel of Dharma, causing countless, innumerable sentient beings to depart from dust and leave dirt, and causing them to have the pure Dharma-eye; at the same time, I will cause countless, innumerable sentient beings to end forever all excesses, and to liberate their mind and intuition; further, I will cause countless, innumerable sentient beings all to attain the state of not regressing or straying from the supreme, right, and balanced state of

> *bodhi,*" [then] this bodhisattva *mahāsattva* who wants to realize those things should learn the *prajñāpāramitā.*"[12]

[16] In sum, the supreme state of *bodhi* is perfectly satisfied at the time of leaving family life and receiving the precepts. It never becomes perfect on a day other than the day of leaving family life. That being so, by bringing in the day of leaving family life, we actualize a day of realizing the supreme state of *bodhi.* And that which brings forth the day of realizing the supreme state of *bodhi* is a day of leaving family life. This leaving family life, which is to somersault, is the turning of the splendid Dharma wheel. This leaving family life itself causes innumerable sentient beings not to regress or to stray from the supreme state of *bodhi.* Remember, the situation in which self-benefit and benefiting others become perfectly satisfied at this concrete place, and there is neither regression nor straying from *anuttara samyaksaṃbodhi*, is the leaving of family life and receiving of the precepts. 273b
Realizing the supreme state of *bodhi,* conversely, makes the day of leaving family life realize *bodhi.* Remember, in truth, that the day of leaving family life is beyond unity and difference. On the day we leave family life, we practice and experience three *asaṃkhya kalpa*s. On the day we leave family life, we abide in the ocean of infinite *kalpa*s and turn the splendid wheel of Dharma. The day of leaving family life is beyond the time of "meal time,"[13] is beyond sixty minor *kalpa*s, has transcended the three times, and has gotten free from the brain. The day of leaving family life has transcended already the day of leaving family life. And though this may be so, when nets and cages are broken open, the day of leaving family life is just the day of leaving family life, and the day of realizing the truth is just the day of realizing the truth.

[18] The *Great Commentary,*[14] number 13, says:

> The Buddha is at Jetavana Park. A drunken brahman comes to the Buddha's place, wanting to become a *bhikṣu.* The Buddha instructs the other *bhikṣu*s to give [the brahman] a shaved head and to put a *kaṣāya* on him. When he sobers up, [the brahman] is astonished and bewildered to see that his form has suddenly changed into that of a *bhikṣu,* and he runs away at once. The other *bhikṣu*s ask the Buddha, "Why did you permit the drunken brahman to become a *bhikṣu,* only now to go back [home]?" The Buddha says, "This brahman for countless eons

> was without the will to leave family life. Now, as a result of getting drunk, he has momentarily established a bit of the will. Because of this circumstance, he will leave family life in the future." There are many kinds of stories like this one. Breaking of the precepts having left family life is better than keeping the precepts as a layperson, because with the precepts of a layperson we do not realize liberation.[15]

[20] The point of the Buddha's instruction is clear. In the Buddha's teaching just to leave family life is fundamental, and that which has not left family life is not the Buddha-Dharma. While the Tathāgata was in the world, when various non-Buddhists devoted themselves to the Buddha-Dharma, having discarded their own false ways, they always requested at the outset to leave family life. Either the World-honored One himself graciously offered
273c the words "Welcome *bhikṣu!*" or he instructed the other *bhikṣu*s to shave [the newcomer's] hair and beard and cause [the newcomer] to leave family life and receive the precepts. In each case, the means for leaving family life and receiving the precepts were provided at once. Remember, when the Buddha's teaching has already covered body and mind, hair naturally falls from the head and a *kaṣāya* clothes the body. Without the consent of the buddhas, hair and beard are not shaved off, the *kaṣāya* does not clothe the body, and the Buddhist precepts are impossible to receive. In sum, to leave family life and receive the precepts is [to experience] the personal affirmation of the buddha-tathāgatas.

[21] Śākyamuni Buddha says:

> "Good sons! Seeing living beings who take pleasure in small things, whose virtue is scant and whose filthiness is accumulated, the Tathāgata to these people states, 'In my youth I left family life and attained *anuttara samyaksaṃbodhi.*' And since I actually realized [the state of] buddha, [my] eternity has been such as it is. Only to teach and transform living beings, by expedient means, so that they will enter the Buddhist truth, do I make statements like this."[16]

Thus, realization of the eternal is "In my youth I left family life." *Anuttara samyaksaṃbodhi* is "In my youth I left family life." When [the Buddha] describes that "In my youth I left family life," living beings who, with scant

virtue and accumulated filthiness, take pleasure in small things, also realize "In my youth I [will] leave family life." At any place where we see, hear, and learn in practice the Dharma preaching that "In my youth I left family life," we meet the Buddha's state of *anuttara samyaksaṃbodhi.* When [the Buddha] delivers living beings who are taking pleasure in small things, to these people he states, "In my youth I left family life and attained *anuttara samyaksaṃbodhi.*" Though I have described it like this, someone might ask, in conclusion, "How important is the virtue of leaving family life?" I would say to that person, "As important as your head!"

Shōbōgenzō Shukke

Preached to the assembly at Eiheiji in Fukui prefecture on the fifteenth day of the ninth lunar month in the fourth year of Kangen.[17]

Notes

[1] The *Zen'enshingi* (*Pure Criteria for Zen Monasteries*) is a ten-fascicle text compiled by Master Chōrō Sōsaku in 1103. This quotation from the first fascicle also appears in Chapter Eighty-six, *Shukke-kudoku;* Chapter Ninety-four, *Jukai.*

[2] *Shukke suru,* lit., "to leave home," means: 1) to transcend family life, that is, to transcend the values of secular society; and 2) concretely to leave family life, that is, to assume the forms of a Buddhist monk. In the *Shōbōgenzō,* Master Dōgen affirms laypeople's pursuit of the Buddhist truth (which cannot begin without discarding the will to fame and gain—see Chapter Five [Vol. I], *Jū-undō-shiki*); at the same time, he strongly affirms the forms of a Buddhist monk. As a noun, *shukke* means "one who has left home," that is, a monk.

[3] The version in Chapter Ninety-four, *Jukai,* abbreviates the subject to "the ancestral masters of successive generations." The original text may have been abbreviated or expanded during copying in China. It is also possible that Master Dōgen was quoting from memory.

[4] Buddhist monks.

[5] The rules of discipline, or precepts.

[6] *Kaṣāya*s of five stripes, seven stripes, and nine or more stripes. See Chapter Twelve (Vol. I), *Kesa-kudoku.*

[7] The Buddhist almsbowl. See Chapter Seventy-eight, *Hatsu-u.*

[8] Suggests precepts taken by Hinayana Buddhists (of which there are two hundred and fifty for monks and three hundred and forty-eight for nuns), as opposed to the sixteen bodhisattva precepts (explained in Chapter Ninety-four, *Jukai*).

[9] Master Mahākāśyapa, the Buddha's successor and the first patriarch in India.

[10] *Keitokudentōroku,* chap. 1.

[11] In Sanskrit, *Mahāprajñāpāramitā-sūtra.*

[12] This paragraph is also quoted in Chapter Eighty-six, *Shukke-kudoku.*

[13] Literally, "is beyond being called 'like meal time.'"

[14] *Dairon* stands for *Daichidoron,* lit., "Discussion of the Accomplishment that is Great

Wisdom," the Chinese translation by Kumārajīva of the *Mahāprajñāpārami-topadeśa,* a commentary on the *Mahāprajñāpāramitā-sūtra,* attributed to Master Nāgārjuna.

[15] A slightly different version of this paragraph is quoted in Chapter Eighty-six, *Shukke-kudoku.*

[16] *Lotus Sutra, Nyorai-juryō* ("The Tathāgata's Lifetime"). See LS 3.16.

[17] 1246.

[Chapter Eighty-four]

Sanji-no-gō 274a3

Karma in Three Times

Translator's Note: San *means "three,"* ji *means "time," and* gō *means "conduct." In this chapter,* sanji *means three kinds of time lag and* gō *refers to both conduct and its effect.*[1] *Belief in cause and effect forms a central part of Buddhist philosophy. This is the reason why Master Dōgen wrote the chapter of the* Shōbōgenzō *titled* Shinjin-inga *(Chapter Eighty-nine), or "Deep Belief in Cause and Effect." He insisted that all things and phenomena in the universe are governed by the law of cause and effect, perfectly and without any exception. In accord with this theory, we should deny the existence of indeterminate events. But in our daily life it often seems that such accidents happen. So if Buddhism insists that the law of cause and effect is all-encompassing, it is necessary to explain the apparent existence of accidents. Buddhism explains these apparent accidents with the theory that there are three kinds of time lag between our conduct and the effect of our conduct. The effect of an action sometimes manifests itself at once, sometimes after a short time, and sometimes after a very long time. In the second and third cases, it is often difficult to believe that the whole world is governed completely by the law of cause and effect. But if we affirm that there are three kinds of time lag between conduct and its effect, we can affirm the validity of the law of cause and effect in all cases without exception. Master Dōgen explains the problem in this chapter.*

[26] The nineteenth patriarch, Venerable Kumāralabdha, arrives at a country in central India, [where] a *mahāsattva* called Gayata[2] asks, "In my family, father and mother have always believed in the Three Treasures yet they have been beset by ill health and, in general, are disappointed in all their undertakings. My neighbor's family has long done the work of *caṇḍāla*s,[3] yet their bodies are always in sound health and

> their doings harmoniously combine. What is their good fortune? And what is our guilt?" The Venerable One says, "How could there be room for doubt? In short, retribution for good and bad has three times. Generally, people only see that to the good [comes] early death; to the violent, long life; to the evil, fortune; and to the righteous, calamity; whereupon [people] say that there is no cause and effect and no wrongness or happiness. Particularly, they do not know that shadow and sound accord with [their sources], not differing by a thousandth or a hundredth and—even with the passing of a hundred thousand myriad *kalpa*s—never wearing away."[4] Then Gayata, having heard these words, at once relinquishes doubt.[5]

[28] Venerable Kumāralabdha is, from the Tathāgata, the nineteenth recipient of the Dharma. The Tathāgata personally recorded his name. [Kumāralabdha] not only clarified and authentically received the Dharma of the one Buddha Śākyamuni; he also clearly realized the Dharma of all the buddhas of the three ages.[6] Venerable Gayata, after asking the present question, practiced and learned the Tathāgata's right Dharma following Venerable Kumāralabdha, and eventually became the twentieth ancestral master. In this case also, the World-honored One, from afar, had recorded that the twentieth patriarch would be Gayata. That being so, above all, we should learn the criteria of the Buddha-Dharma as thus decided by the ancestral masters. We should not mix with people of false views[7] in the world today who neither know cause and effect, nor understand karmic retribution, nor know the three ages, nor distinguish between good and bad.[8]

[29] These words "Retribution for good and bad has three times" mean
274b 1) "retribution is received in the immediate present"; 2) "it is received in one's next life"; 3) "it is received latterly."[9] These are called "the three times." In practicing and learning the truth of the Buddhist patriarchs, from the very beginning we study and clarify this principle of karmic retribution in three times. Because they are not like that, many make mistakes and fall into the false view. Not only do they fall into the false view; they [also] fall into bad states[10] and experience long periods of suffering. While they are failing to continue good roots, they lose much merit and the way to *bodhi* is long obstructed. Is it not regrettable? This karma in the three times covers [both] good and bad.

> [30] 1) Karma in which retribution is received in the immediate present: If, in this life, we produce and promote karma, and in this life we receive differently matured effects,[11] this is called "karma in which retribution is received in the immediate present."

That is to say, a person doing in this life either good or bad and then receiving in this life the corresponding retribution is called "karma in which retribution is received in the immediate present."

[31] An example of doing bad and receiving in this life bad retribution:

> Once there was a woodcutter who went into the mountains and lost his way in the snow. The time was approaching dusk; the snow was deep and the cold was freezing: [the woodcutter] would be dead before long. Then he advanced into a dense wood whereupon he saw, already there in the wood, a bear whose body color was deep blue and whose eyes were like two torches. The man was scared half to death. [But] this was really a bodhisattva who had for the present received a bear's body. Seeing the [woodcutter's] distress and fear, [the bear] soothed and admonished him, saying, "Now you must not be afraid. A father and mother sometimes are treacherous to a child, [but] I now am completely without ill will toward you." Then it stepped forward, lifted up [the woodcutter], and carried him into a cave to warm his body. After letting him recuperate, it picked various roots and fruits and encouraged him to eat what he liked, and, afraid lest [the woodcutter's] coldness would not thaw, it hugged and lay [with him]. It thus tenderly nursed him for six days, until, on the seventh day, the weather cleared and the path became visible. The man had the will to return. The bear, 274c
> having recognized [this] already, again picked sweet fruits and served these [to the man] until he was satisfied. It escorted him out of the woods and politely bade him farewell. The man dropped to his knees and said in thanks: "How can I repay your kindness?" The bear said, "Now I want no other reward: I only hope that just as, in recent days, I have protected your body, you would act likewise toward my life." The man respectfully assented and, carrying his wood, he descended the mountain. He met two hunters, who asked him, "What kinds of creatures have you seen in the mountains?" The woodcutter replied,

"I have not seen any other beast at all; I have only seen one bear." The hunters begged him, "Can you show us, or not?" The woodcutter answered, "If you can give me a share of two-thirds, I will show you." The hunters thereupon agreed and together they set off. At length they slew the bear and divided its flesh into three. As the woodcutter, with both hands, went to take the bear meat, through the force of his bad karma both arms dropped off—like pearls on a string that is cut, or like chopped lotus roots. The hunters were alarmed [by this] and in astonishment they asked the reason [for it]. The woodcutter, ashamed, related the plot in detail. These two hunters berated the woodcutter, saying, "The other already had for you this great benevolence! How could you have carried out now such evil treachery? It is a wonder that your body has not rotted!" At this, [the woodcutter] and the hunters together took the meat to donate to a *saṃghārāma.* Then an elder[12] among the monks, who had got the fine wisdom [to know others'] wishes, immediately entered into the immovable state [of zazen] and reflected what kind of meat this was. Thereupon he knew that this was the flesh of a great bodhisattva who had produced benefit and joy for all living beings. At length, he left nonmovement and told the monks of this matter. The monks were shocked to hear it. Together, they gathered fragrant firewood to cremate the flesh, collected the remaining bones, erected a stupa, performed prostrations, and served offerings. Bad karma like this must—whether it waits for continuance or skips continuance—inevitably suffer its effect.[13]

[34] Such is called "karma in which retribution for bad conduct is received in the immediate present." As a general rule, when we receive kindness, we should intend to repay it. In being kind to others, [however,] do not seek reward. One who would bring treachery and harm upon a kind person, as in the present [story], will inevitably suffer the corresponding bad karma. May living beings never have the mind of this woodcutter! Out of the woods,
275a when bidding [the bear] farewell, he says "How can I repay this kindness?" Yet at the foot of the mountain, when he meets the hunters, he greedily seeks two-thirds of the meat and, led by avarice, he slays that [which showed him] great kindness. May laypeople and those who have left home never have this

mind that does not know kindness! Cutting by the force of bad karma, when it severs both hands, is faster than the cutting of a sword.

[35] An example of doing good in this life and—with retribution being received in the immediate present—getting a good reward:

> Once upon a time, King Kaniṣka of the country of Gandhāra[14] retained an androgyne who always supervised internal court affairs. On a temporary excursion beyond the city [walls],[15] he saw a herd of bulls, fully five hundred in number, being led into the city. He asked the herder, "What kind of bulls are these?" [The herder] replied, "These bulls are going to be castrated." At this, the androgyne immediately thought to himself, "I, through long-held karma, have received an emasculate body. Now I shall use my wealth to rescue these bulls from [that] hardship." Eventually he paid their price and had them all set free. Through the force of good karma, this androgyne was caused at once to recover a male body. He profoundly rejoiced. Then he went back into the city and, standing still at the palace gate, he sent a messenger to inform the king that he wished to enter for an audience. The king summoned him to enter and asked in wonder for an explanation. Thereupon the androgyne related the aforementioned episode in detail. The king, on hearing of it, was surprised and delighted. He generously bestowed precious treasures, promoted [the androgyne] to high office, and put him in charge of external affairs. Good karma like this must—whether it waits for continuance or skips continuance—inevitably receive its effect.[16]

[37] Clearly, though the bodies of bulls and animals are not to be treasured, a person who saves them will receive good effects. How much more, by honoring the field of the kind and honoring the field of the virtuous,[17] will we enact many kinds of good! Such is called "karma in which reward for good conduct is received in the immediate present." There are many episodes like these, arising from good and from bad, but there is not time to quote them all.

> [38] 2) Karma that receives [retribution] in the next life: If, in this life, we produce and promote karma, and in a second life we receive differently matured effects, this is called "karma that receives [retribution] in the next life." 275b

That is to say, if people have committed in this life the five actions [leading to] incessant [hell],[18] they will inevitably fall into hell in their next life. "The next life" means the life following this life. For lesser sins, there are those who fall into hell in their next life, and there are also those who, because they have deserved the influence of latterly received [karma], do not fall into hell in the next life; [their karma] becomes karma of latter [retribution]. [But] for these five actions [leading to] incessant [hell], we invariably fall into hell with karma that receives [retribution] in the next life. "The next life" is also called "a second life." The five actions [leading to] incessant [hell] are "1) to kill one's father, 2) to kill one's mother, 3) to kill an arhat, 4) to cause the Buddha's body to bleed, and 5) to disrupt the sangha of the Dharma wheel."[19] These are called "the five actions [leading to] incessant [hell]," and also called "the five grave sins." The first three are killing, and the fourth is conduct that applies to killing. There is no way for the Tathāgata to be killed by a person; only to cause his body to bleed is considered a deadly [sin]. Those who are not subject to early death are: "bodhisattvas in their last body, bodhisattvas obstructed by one life in Tuṣita Heaven,[20] [the heavenly beings of] the northern continent,[21] Jyotiṣka,[22] and the Buddha's doctor."[23] Number five, the sin of disrupting the sangha, is false and deceitful words. For these five deadly [sins] inevitably, with karma that receives [retribution] in the next life, we fall into hell. Devadatta[24] committed three of these five actions [leading to] incessant [hell]. That is to say, he killed the *bhikṣuṇī* Utpalavarṇā,[25] and this *bhikṣuṇī* was a great arhat. This is seen as his killing of an arhat. He attempted to kill the World-honored One by hurling a great boulder; the boulder then was blocked and shattered by a mountain god [but] a splinter flew off and struck the Tathāgata's toes. The toes were broken and naturally bled. This was the sin of causing the Buddha's body to bleed. [Devadatta] exhorted
275c five hundred novices and foolish *bhikṣu*s to go [with him] to the peak of Mount Gayā,[26] [where] he established separate practices. This was the sin of disrupting the sangha. As a result of these three grave sins, he fell into Avīci Hell. Today he is suffering incessant pain; even Devadatta, who was [formerly like] the four buddhas,[27] remains in Avīci. The *bhikṣu* Kokālika,[28] in order to slander Śāriputra and Maudgalyāyana[29] in this life, groundlessly invoked the *pārājika* rule.[30] The World-honored One himself cautioned against it, and King Brahmā came down to prevent it, but [Kokālika] did not stop;

he slandered the two venerable ones and fell into hell. When the *bhikṣu* [who mistook] the fourth *dhyāna*[31] confronted the end of his life, he fell into Avīci Hell as a result of slandering the Buddha. Such is called "karma that receives [retribution] in the next life."

> [42] 3) Karma that receives [retribution] latterly: If, in this life, we produce and promote karma, and consequently in a third life, or even hundred thousands of *kalpa*s beyond that, we receive differently matured effects, this is called "karma that receives [retribution] latterly."

That is to say, if people, having committed in this life either good or bad, feel the effect of good or bad karma in a third life or in a fourth life or even after hundred thousands of lives, this is called "karma that receives [retribution] latterly." Most of a bodhisattva's three *asaṃkhya kalpa*s[32] of virtue is "karma that receives [retribution] latterly." Without knowing such truths as this, practitioners often harbor doubt—as Venerable Gayata does when he is a layman, in the present [story]. If he had not met Venerable Kumāralabdha, it might have been difficult for him to resolve that doubt. When a practitioner's consideration is good, bad immediately ceases. When consideration is bad, good instantly ceases.

> [44] In the country of Śrāvastī[33] once upon a time there lived two people, one who always practiced good, and another who always committed bad. The one who practiced good deeds had always practiced
> good deeds throughout his life and had never committed bad. The one 276a
> who committed bad deeds had constantly committed bad deeds throughout his life and had never practiced good. When the one who practiced good deeds came to the end of his life, through the influence of bad karma that receives [retribution] latterly, a middle existence[34] in hell suddenly appeared before him. Then he thought, "Throughout my life I have always practiced good deeds and have never committed bad. I should be born in a heaven realm. What reason is there for this middle existence to appear before me?" Eventually the following thought arose: "I surely must have bad karma which is receiving [retribution] latterly. Because [bad karma] is now maturing, this middle existence in hell has appeared before me." Then he remembered the good actions he had practiced through his life and he profoundly

rejoiced. Because of his manifestation of [this] excellent consideration, the middle existence in hell disappeared at once and a middle existence in a heaven realm suddenly appeared before him. After this, when his life ended, he was born in the heavens above.[35]

[45] This person who has always practiced good deeds not only considers "[Karma] that latterly receives [retribution] is present in my own body, which must inevitably suffer [retribution]"; he also considers further "For the good I have practiced throughout my life, also, I will surely receive [retribution] in future." This is the reason that he profoundly rejoices. Because this notion is true, the middle existence in hell immediately disappears, a middle existence in a heaven realm suddenly appears before him, and, when his life is over, he is born in the heavens above. If this person were a bad person, when his life ended and a middle existence in hell appeared before him he would think, "My practice of good throughout my life has been without merit. If good and bad exist, how could I be looking at a middle existence in hell?" At this time he would negate cause and effect and slander the Three Treasures. If he were like that, his life would end at once and he would fall into hell. Because he is not like that, he is born in the heavens above. We should clarify and know this truth.

[46] When the one who committed bad deeds came to the end of his
276b life, through the influence of good karma that latterly receives [retribution], a middle existence in a heaven realm suddenly appeared before him. Then he thought, "Throughout my life I have constantly committed bad deeds and have never practiced good. I deserve to be born in hell. What reason is there for this middle existence to appear before me?" At length, the false view arose: he negated good and bad and different maturation of effects. Through the influence of the false view, the middle existence in a heaven realm disappeared at once and a middle existence in hell suddenly appeared before him. After this, when his life ended, he was born in hell.[36]

[47] This person, as long as he has lived, has constantly committed bad and has never practiced a single act of good. Not only that: when his life ends and he sees a middle existence in a heaven realm appear before him, he does not recognize it as [karma] that latterly receives [retribution, and so

he thinks] "All my life I have committed bad but I am going to be born in a heaven realm. Clearly, there was no good and bad at all." Through the influence of the false view which negates good and bad like this, the middle existence in a heaven realm suddenly vanishes, a middle existence in hell instantly appears before him, and when his life is over he falls into hell. Thus, it was because of the false view that the middle existence in a heaven realm disappeared. Therefore, practitioners, you must never take the false view! Learn, until you use up your body, what is the false view and what is the right view. To begin with, negation of cause and effect, slandering of Buddha, Dharma, and Sangha, and negation of the three ages[37] and of liberation, are all the false view. Remember, our body in this life is not two and not three. If we idly fell into the false view and experienced, to no avail, the effects of bad karma, would that not be regrettable? When, while committing bad, we think that it is not bad, just because we wrongly consider that there will be no bad retribution, this does not mean that we will not experience the bad retribution.

> [49] Court Priest[38] Kōgetsu asks Master Chōsha [Kei]shin,[39] "A past master has said, 'After we have understood, karmic hindrances are 276c
> originally void. Before we have understood, we must atone for long-held debts.' How is it possible that ones such as Venerable Siṃha[40] and Great Master the Second Patriarch[41] atoned for their debts [so] completely?"
>
> Chōsha says, '"Virtuous One! You do not know the original void."
> The other says, "What is the original void?"
> Chōsha says, "Karmic hindrances themselves."
> [Kōgetsu] asks again, "What are karmic hindrances?"
> Chōsha says, "The original void itself."
> Kōgetsu is wordless.
> Chōsha then teaches him with the following verse:
>
> Supposed existence is fundamentally different from existence.
> Termination of the supposed also is different from non-existence.
> The meaning of "nirvana is atonement"
> Is that the one essential state is utterly without discrimination.[42]

[50] Chōsha's answer is no answer.[43] It does not possess the truth that Kumāralabdha teaches to Gayata. We should recognize that [Master Chōsha] does not know the principle of karmic hindrances. When descendants of the Buddhist patriarchs pursue the truth through practice and experience, they must first unfailingly clarify and know, in the manner of Venerable Kumāralabdha, this karma in three times. This [effort] is, already, the action of the ancestral patriarchs; we should not cease or neglect it. Besides this [karma in three times], there is indefinite karma,[44] and there are also eight kinds of karma;[45] we should broadly learn them in practice. People who have not clarified this truth of karmic retribution must not randomly call themselves the guiding teachers of human beings and gods. We will inevitably experience retribution in three times for bad karma, but if we confess and repent[46] that will transform a heavy [sin] and cause [retribution] to be received lightly; it will also end our wrongdoing and make us pure. Further, if we take delight in good karma, that will promote [good karma] more and more. Everything depends on whether the making of karma is black or white.[47]

> [52] The World-honored One said, "Even with the passing of hundreds of *kalpa*s, the karma that we make does not perish. When causes and conditions come together, effects and results are naturally received."
>
> "You all should know! If your actions are purely black, you will experience the maturation[48] of purely black [effects]. If your actions are purely white, you will experience the maturation of purely white [effects]. If your actions are black and white, you will experience corresponding maturation of miscellaneous [effects]. For this reason, you should abandon actions that are purely black and that are a mixture of black and white. You should be diligent in practicing and learning actions that are purely white." Then all in the great assembly, having heard the Buddha's preaching, rejoiced and believed.[49]

277a *Shōbōgenzō Sanji-no-gō*

Finished copying this, in the head monk's quarters at Eiheiji, on the ninth day of the third lunar month in the fifth year of Kenchō.[50]

Ejō

Notes

[1] *Gō* represents the Sanskrit *karman,* which means action or conduct. Like the word karma in current English usage, *gō* suggests not only conduct itself but also the effects generated by conduct. See Volume I, Glossary of Sanskrit Terms.

[2] Gayata became the twentieth patriarch in India. After receiving the Dharma from Master Kumāralabdha, he lived and taught in the city of Rājagṛha.

[3] *Caṇḍāla*s are outcastes, charged with such jobs as hunting, slaughter, and execution.

[4] These words are also quoted in Chapter Eighty-nine, *Shinjin-inga.*

[5] *Keitokudentōroku,* chap. 2.

[6] *Sanze,* usually translated as "three times" (past, present, and future), but translated here as "three ages" in order to distinguish it from the *sanji,* "three times," of the chapter title.

[7] *Jaken,* "false view," represents the Sanskrit *mithyā-dṛṣṭi,* which means false doctrine, heresy, or atheism—the view that negates cause and effect. It is the third of the five wrong views (Sanskrit: *pañca-dṛṣṭayah*). See Volume I, Glossary of Sanskrit Terms.

[8] The belief was widespread among people of Master Dōgen's time, in the Kamakura period, that Mahayana Buddhism was not concerned with good and bad conduct.

[9] In the Buddha's time the Brahmanistic belief was widely held that a person is reborn in a better or worse world according to his or her conduct in this life. The Buddha used the spiritualistic idea of Brahmanism to emphasize the existence of cause and effect in the real world. Buddhist masters through the ages have criticized the idea that the spirit is reborn (see, for example, Chapter One [Vol. I], *Bendōwa;* Chapter Six [Vol. I], *Soku-shin-ze-butsu*), but expressions about past and future lives have remained in Buddhist explanations of cause and effect. At the same time, one human lifespan may be seen as consisting of a series of lives—as a schoolchild, trainee, worker, retiree, invalid, etc.

[10] *Akudō. San-akudō,* the three evil states, are: 1) the state of hell, 2) the state of hungry ghosts, 3) the state of animals.

[11] *Ijuku-ka,* from the Sanskrit *vipāka-phala* (maturation of effects). *I,* "different," emphasizes that different effects follow from different causes. See Volume I, Glossary of Sanskrit Terms.

[12] *Jōza,* lit., "senior seat," represents the Sanskrit *sthavira,* "elder." See Volume I, Glossary of Sanskrit Terms.

[13] *Daibibasharon* (*Abhidharmamahāvibhāṣā-śāstra*), fascicle 114. This is a commentary said to have been compiled by Master Vasumitra, the seventh patriarch in India, in cooperation with five hundred arhats belonging to the Sarvāstivāda school.

[14] A king called Kaniṣka is said to have established the country of Gandhāra in the first or second century C.E. The *Japanese-English Buddhist Dictionary* states that King Kaniṣka became a great patron of Buddhism following conversion by Master Aśvaghoṣa, the twelfth patriarch in India (though this raises a question as to the relative timing of the reign of King Kaniṣka and the compilation of the *Abhidharmamahāvibhāṣā-śāstra* by the seventh patriarch Master Vasumitra).

[15] *Jō* means "castle" or "city." Some ancient Indian cities were surrounded by fortified walls.

[16] *Daibibasharon,* fascicle 114.

[17] Alludes to *shi-fukuden,* "four fields of happiness": 1) *shuden,* "field of the [animal] world," means happiness produced through kindness to animals; 2) *kuden,* "field of the suffering," means happiness produced through kindness to needy people; 3) *onden,* "field of the kind," means happiness produced through repaying the kindness of one's parents; 4) *tokuden,* "field of the virtuous," means happiness produced through repaying the kindness of the sacred practitioners of the three vehicles.

[18] *Go-mugen-gō,* from the Sanskrit *pañcāvīci-karmāṇi. Mugen* stands for *mugen-jigoku,* "incessant hell," which represents the Sanskrit Avīci. See Glossary of Sanskrit Terms.

[19] *Ha-hōrin-sō,* "disrupting the sangha of the Dharma wheel," means establishing wrong theories. *Ha-katsuma-sō,* "disrupting the sangha of practice," means establishing wrong practices. The sin of disrupting the sangha is divided into these two categories.

[20] See, for example, Appendix III, *Ippyakuhachi-hōmyōmon,* which is based on the preaching given by a bodhisattva in his last life in Tuṣita Heaven. He then descends to earth for one last life before becoming buddha.

[21] In ancient Indian cosmology, human beings live on Jambudvīpa, the continent south of Mount Sumeru. The northern continent (Sanskrit: Uttarakuru) is inhabited by heavenly beings.

[22] Jyotiṣka was a wealthy man and disciple of the Buddha who lived in Rājagṛha. It is said that he was born when his mother's body was cremated.

[23] The Buddha's doctor was Jīvaka. He was the son of a courtesan and was abandoned by her shortly after birth, but was saved and brought up by a prince. As a young man he studied medicine for seven years at the famous university of Takkasīla (present-day Taxila in Pakistan). Thereafter he became the king's physician in Rājagṛha and a lay disciple of the Buddha.

[24] Devadatta was a cousin of the Buddha. In the *Daibadatta* ("Devadatta") chapter of the *Lotus Sutra,* the Buddha praised him as a good friend and predicted that he would become a buddha. Nevertheless, Devadatta turned against the Buddha, as explained in this paragraph.

[25] See Chapter Twelve (Vol. I), *Kesa-kudoku,* paragraph 87.

[26] Short for Gayāśīrṣa. This mountain is the present-day Brahmayoni, one mile west of the city of Gayā, which is sixty miles southwest of Patna in Bengal. The Chinese name for the mountain is Zōzu-sen, "Elephant Head Mountain." The peak was said to have the shape of an elephant's head.

[27] *Shibutsu,* "four buddhas," are the four buddha images in the north, south, east, and west of a mandala. These four buddhas attend Vairocana Buddha in the center. Used here as an adjective, *shibutsu* suggests Devadatta's attitude, before he went astray, of service to the Buddha.

[28] Kokālika was a disciple of Devadatta.

[29] Śāriputra and Maudgalyāyana were two of the Buddha's ten great disciples.

[30] A *pārājika* is a violation of the precepts warranting expulsion from the community. See Volume I, Glossary of Sanskrit Terms.

[31] *Shizen-biku* is the title of Chapter Ninety.

[32] A bodhisattva is said to accumulate virtue for three *asaṃkhya kalpa*s before becoming buddha.

[33] Śrāvastī, the capital of Kośala, was sometimes treated as an independent country.

[34] *Chū-u* represents the Sanskrit *antarā-bhava,* originally a Brahmanistic concept describing the soul in its middle existence between death and rebirth. See Volume I, Glossary of Sanskrit Terms.

[35] *Daibibasharon,* fascicle 69.

[36] Ibid.

[37] *Sanze,* past, present, and future. See note 6.

[38] *Gubu* is the title of a priest who served the buddha images in those rooms of a palace that were devoted to Buddhist practice.

[39] Master Chōsha Keishin (d. 868), successor of Master Nansen Fugan.

[40] Master Siṃha, the twenty-fourth patriarch in India, is said to have been executed by the king of Kaśmīra (present-day Kashmir).

[41] Master Taiso Eka. He also is said to have been killed.

[42] *Keitokudentōroku,* chap. 3.

[43] The priest understood the original state of emptiness and the concrete restrictions of cause and effect as two separate things, so Master Chōsha wanted to suggest undivided reality. His intention was that the priest need not consider past karma, because there is only real existence, here and now. But Master Dōgen recognized in this a tendency to negate cause and effect.

[44] *Fujō-gō,* short for *fujō-ju-gō,* "karma in which [retribution] is received indefinitely," or karma that operates in indefinite periods.

[45] The eight kinds of karma are: good karma that operates in the three times and in indefinite times, and bad karma that operates in the three times and in indefinite times.

[46] *Sange* means, for example, reciting the following verse: *ga-shaku-shozō-shoakugō, kai-yu-mushi-donjinchi, jū-shin-ku-i-shi-shoshō, issai-ga-kon-kai-sange,* "The many bad actions that I have done in the past,/All have stemmed, since times without beginning, from greed, anger, and delusion./They were produced from body, speech, and mind./I now totally confess and repent them all."

[47] "Black or white" means wrong or right, bad or good.

[48] *Ijuku,* short for *ijuku-ka,* literally, "different maturation of effects." See note 11.

[49] *Daihōshakkyō* (Sanskrit: *Mahāratnakūṭa-sūtra*), chap. 57.

[50] 1253. This is one of the twelve chapters Master Dōgen began in the last years of his life. The version translated here is the one included in the ninety-five–chapter edition of the *Shōbōgenzō.* The version contained in the twelve-chapter edition is slightly longer.

[Chapter Eighty-five]

Shime

The Four Horses

Translator's Note: Shi *means "four" and* me *means "horses," so* shime *means four horses. An ancient Buddhist scripture, the* Saṃyuktāgama, *contains a story about four kinds of horses: horses that know the rider's intention at the sight of the whip, horses that know the rider's intention when the whip touches their hair, horses that know the rider's intention when the whip touches their flesh, and horses that know the rider's intention when the whip reaches their bones. These differences between four kinds of horses are used as a simile for the differences between the levels of intuition that Buddhist students exhibit in studying Buddhism. Studying Buddhism is not based only on intellectual teachings; the ability to intuitively understand the master's teachings is important, as Master Dōgen explains in this chapter using the simile of the four kinds of horses.*

[56] [A story of] the World-honored One: one day a non-Buddhist visited the place where the Buddha was, and he asked the Buddha, "I do not ask for words. I do not ask for no words."[1]

The World-honored One sat on his seat for a while.

The non-Buddhist did venerative prostrations and praised him, saying "How excellent, World-honored One! Your great benevolence and great compassion have opened my clouds of delusion, and made me able to enter [the truth]." Then he made a prostration and left.

After the non-Buddhist had left, Ānanda said to the Buddha, "Through what attainment did the non-Buddhist say that he had been able to enter [the truth] and [then] praise you and leave?"

The World-honored One said, "It was like a good horse in the world seeing the form of a whip and running."[2]

[57] Since the ancestral master's coming from the west until today, many good counselors have taken up this story and set it before people of learning in practice, at which times—either taking years or taking days and months—many have clarified it and believed and entered the Buddha-Dharma. It is called "the story of the non-Buddhist questioning the Buddha." We should know that the World-honored One performed the two kinds of establishment of the teaching: sacred silence and sacred preaching. Those who are able to enter through this [story] are all "like good horses in the world seeing the form of a whip and running." Those who are able to enter through that establishment of the teaching that is beyond sacred silence and sacred preaching, are also like this.[3]

[58] The ancestral patriarch Nāgārjuna says, "When I preach to people phrases [of Dharma], it is as if fast horses are seeing the form of a whip and at once entering the right path." At any moment and in any circumstances, whether listening to the Dharma of appearance and nonappearance [or] listening to the Dharma of the three vehicles and the One Vehicle,[4] we often tend toward wrong paths, but when we are frequently able to see the form
277b of a whip, we then enter the right path. If, following a master, we have met a human being, there is no place that is not the preaching of phrases [of Dharma] and there is no time when we do not see the form of a whip. Those who see the form of a whip at once, those who see the form of a whip after three *asaṃkhya kalpa*s, and those who see the form of a whip after countless *kalpa*s, [all] are able to enter the right path.[5]

[59] The *Saṃyuktāgama Sutra*[6] says:

> The Buddha told the *bhikṣu*s, "There are four kinds of horses. The first sees the form of a whip, is startled at once, and follows the rider's will. The second is startled when [the whip] touches its hair, and then it follows the rider's will. The third is surprised after [the whip] touches its flesh. The fourth wakes up only after [the whip] has penetrated to the bone. The first horse is like one who hears of impermanence[7] in another community[8] and then is able to feel aversion.[9] The second horse is like one who hears of impermanence in his or her own community and then is able to feel aversion. The third horse is like one who hears of the impermanence of his or her own parent and then is able to feel aversion.

> The fourth horse is like one whose own body suffers sickness and only then is able to feel aversion."[10]

[60] This is "the four horses" of the *Āgama* [*Sutra*]. It is studied whenever the Buddha-Dharma is learned in practice. Those who, as true good counselors, manifest themselves in the human world and in the heavens above and, as emissaries of the Buddha, become ancestral masters, inevitably have learned this [teaching] in practice, and they transmit it for the benefit of their students. Those who do not know it are not good counselors to human beings and gods. Those students who are close with the Buddha's truth, as living beings who have thickly accumulated good roots,[11] are inevitably able to hear this [teaching]. Those who are far from the Buddha's truth neither hear it nor know it. So masters should plan to preach it without delay, and disciples should hope to hear it without delay. The meaning of this "to feel aversion" is as follows: "When the Buddha expounds the Dharma with a single utterance, living beings each understand according to their type. Some have fear. Some rejoice. Some feel aversion and detachment. Some cut doubt."[12] 277c

[61] The *Sutra of the Great* [*Demise*] says:

> The Buddha said, "Good sons! It is like training horses. Broadly there are four kinds [of horses]: Those which 1) are contacted through hair, 2) are contacted through skin, 3) are contacted through flesh, or 4) are contacted through bone, and which, according to those respective places of contact, obey the rider's will. The Tathāgata also is like that. With four kinds of Dharma, he controls and subdues living beings: 1) he preaches to them of life, and then they accept the Buddha's words, like [a horse], when its hair is touched, following the rider's will; 2) he preaches of life and aging, and then [living beings] accept the Buddha's words, like [a horse], when its hair and skin are touched, following the rider's will; 3) he preaches of life and also of aging and death, and then [living beings] accept the Buddha's words, like [a horse], when its hair, skin, and flesh are touched, following the rider's will; 4) he preaches of life and also of aging, sickness, and death, and then [living beings] accept the Buddha's words, like [a horse], when its hair, skin, flesh, and bone are touched, following the rider's will. Good sons! There is no certainty in a rider's training of a horse, [but] the World-honored

> Tathāgata's control and subjugation of living beings are assured and are never in vain. For this reason, the Buddha is titled 'Controller of Humans.'"[13]

[63] This is called the "the four horses of the *Nirvana Sutra*." No students have failed to learn it, and no buddhas have failed to preach it. We hear it by following buddhas; whenever we meet and serve buddhas, we listen to it without fail; and whenever we receive the transmission of the Buddha-Dharma our preaching to living beings of this [teaching] continues, without flagging, through successive *kalpa*s. When we finally arrive at buddhahood, we preach this [teaching] for bodhisattvas and *śrāvaka*s, and for great orders of human beings and gods, as if it were the time of our first establishment of the will. For this reason, the seed of the treasures of Buddha, Dharma, and Sangha is uninterrupted. Because it is like this, the preaching of buddhas is far removed from the preaching of bodhisattvas. Remember, the methods of a horse trainer are broadly of four kinds: to touch hair, to touch skin, to touch flesh, and to touch bone. We cannot read what the object is that is caused to
278a touch hair, but *mahāsattva*s of the Dharma transmission understand that it might be a whip. At the same time, among methods of training horses, there may be those that employ a whip and those that do not employ a whip; the training of horses may not always be limited to the whip. [Horses] with a standing height of eight feet are called "dragon horses." These horses are seldom trained in the human world. Further, there are horses called "thousand-mile horses" that run a thousand miles in a day. While running five hundred miles these horses sweat blood; after five hundred miles they are refreshed and swift. Few people can ride these horses, and few know how to train them. There are no such horses in China [but] there are in other countries.[14] We do not read that every one of these horses [must] frequently be given the whip. Nevertheless, a past master has said, "In training horses, we inevitably give them the whip. Without the whip, horses are not trained. Such is the method of training horses." There are the present four methods: the touching of hair, skin, flesh, and bone. To touch skin and bone but not hair is impossible. To touch flesh and bone but not hair and skin is impossible. We have seen, therefore, that the whip is to be given. That this is not explained here in the present [quotation] is due to a lack in the sentences.[15] There are

numerous places like this in all sutras. The Tathāgata, World-honored One, Controller of Humans,[16] is also like that [horse trainer]: he uses four kinds of Dharma to control and subdue all living beings, "assuredly and never in vain." That is to say, he preaches to them of life, whereupon some instantly accept the Buddha's words; he preaches to [living beings] of life and aging, whereupon some accept the Buddha's words; he preaches to [living beings] of life, aging, and sickness, whereupon some accept the Buddha's words; and he preaches to [living beings] of life, aging, sickness, and death, whereupon some accept the Buddha's words. Those who hear of the last three [can]
never avoid the first one,[17] just as, in training horses in the world, aside from 278b
contact with hair there is no contact with skin, flesh, and bone. "He preaches to them of life, aging, sickness, and death" means that the Tathāgata, the World-honored One, preaches to others of life, aging, sickness, and death.[18] This is not in order to cause living beings to depart from life, aging, sickness, and death. He does not preach that life, aging, sickness, and death are just the truth, and he does not preach in order to make living beings understand that life, aging, sickness, and death are just the truth. His purpose is—by this preaching to others of life, aging, sickness, and death—to cause all living beings to grasp the reality of *anuttara samyaksaṃbodhi.* Thus "the World-honored Tathāgata's control and subjugation of living beings are assured and are never in vain. For this reason, the Buddha is titled 'Controller of Humans.'"

Shōbōgenzō Shime

On a day of the summer retreat in the seventh year of Kenchō,[19] I finished copying this from the master's draft.

Ejō

Notes

[1] The intention of the non-Buddhist was to ask for teaching that transcends words.

[2] *Keitokudentōroku,* chap. 27.

[3] Those who are able to enter the truth through intuitional grasp of the state of just acting are like good horses.

[4] The three vehicles are the ways of the *śrāvaka* (intellectual Buddhist), *pratyekabuddha* (sensual Buddhist), and bodhisattva (practical Buddhist). The One Vehicle is the way of the Buddha. The teaching of the three vehicles and the One Vehicle is preached by Gautama Buddha in the third chapter of the *Lotus Sutra, Hiyu* ("A Parable"). See Chapter Seventeen (Vol. I), *Hokke-ten-hokke.*

[5] *Ben-ei,* "the form of a whip" or "the image of a whip," symbolizes the Buddha's instruction.

[6] *Zōagongyō,* lit., *"Miscellaneous Āgama Sutra,"* the third of the four Āgamas in Chinese translation. It was translated in fifty fascicles by Guṇabhadra, during the Liu Song dynasty (420–479).

[7] *Mujō,* "impermanence" or "inconstancy," in this case means death or disaster.

[8] *Shūraku,* lit., colony or community, represents the Sanskrit *jana-kāya* or *grāma.* See Glossary of Sanskrit Terms.

[9] *En,* "aversion," in this case means aversion to the impermanence, inconstancy, or unreliability of situations in secular society.

[10] *Makashikanhogyōdenguketsu,* vol. 2, chap. 5.

[11] *Zenkon* means good actions as the roots of happiness.

[12] *Yuimakitsushosetsugyō,* usually shortened to *Yuimagyō* (*Vimalakīrtinirdeśa*), *Bukkokubon* ("Buddha Land") chapter.

[13] *Daihatsunehangyō* (*Sutra of the Great Demise;* Sanskrit: *Mahāparinirvāṇa-sūtra*); fascicle 18, *Bongyō-bon* ("Pure Conduct") chapter. *Chōgo jōbu,* lit., "controller-rider of stout men," represents the Sanskrit *puruṣa-damya-sārathi.* See Volume II, Glossary of Sanskrit Terms. This is one of ten epithets of a buddha, which are listed in Chapter Eighty-seven, *Kuyō-shobutsu.*

[14] It is said that in 138 B.C.E. a Chinese general called Zhang Qian traveled to Fergana (in present-day Uzbekistan) to buy some horses that, according to rumor, ran so fast that they sweated blood. The general found that in fact they bled because of a skin parasite. But he also learned that Fergana's merchants would pay a handsome price for silk. His emperor, Wudi, thereupon lifted an export ban that had been in force since the Chinese started weaving silk around 2000 B.C.E. and trading began along what was to become the Silk Road.

[15] In the quotation from the *Daihatsunehangyō,* it is understood that what touches the horse's hair is a whip: the character *ben, muchi,* "whip," does not appear in the quotation.

[16] *Nyorai-seson-jōgojōbu* are three of the ten epithets of a buddha.

[17] Buddhist preaching is sometimes about aging, sickness, and death, but it is always about life.

[18] The Buddha, while venerated and honored as the most sacred of beings, preaches to others about concrete mundane matters.

[19] 1255. This is one of the chapters of the twelve-chapter edition of the *Shōbōgenzō* that Master Dōgen began in the last years of his life. Master Dōgen died in 1253, two years before his successor Master Koun Ejō added the concluding note.

[Chapter Eighty-six]

Shukke-kudoku

The Merit of Leaving Family Life

Translator's Note: Shutsu *means "to get out of" or "to transcend."* Ke *means "house," "home," or "family life," and* kudoku *means "merit." So* shukke-kudoku *means the merit of leaving family life. In this chapter Master Dōgen praised and emphasized the merit of leaving or transcending family life. Most people are brought up within a family, and the influence that our family has on us is often much stronger than we realize. The aim of studying Buddhism is to realize what the truth is. To achieve this, it is necessary for us to transcend our family life, because the habits we form and the influence that our family has on us tend to prevent us from seeing clearly what the truth is. This is why the merit of the tradition of leaving family life is revered in Buddhism, as Master Dōgen explains here.*

> [69] Bodhisattva Nāgārjuna[1] said: Someone asks, "With the lay precepts,[2] we are able to be born in the heavens above, attain the bodhisattva way, and attain nirvana. Why then is it necessary to rely on the precepts of those who have left family life?"[3]
>
> I reply: Although both [laypeople and monks] can attain salvation, still there is difficulty and ease. Laypeople's livelihoods have all sorts of jobs and duties; if they want to concentrate their minds on the truth and the Dharma, their trade will deteriorate; and if they concentrate on practicing their trade, matters pertaining to the truth will deteriorate. They should be able to practice the Dharma without selecting and without abandoning [one or the other], which is called "difficult." If we leave family life and part from secular society, to eradicate miscellaneous irritations and disturbances, and to concentrate the mind solely on practice of the truth, is called "easy." Further, family life,

being disorderly and noisy, with many jobs and many duties, is the root of hindrances and the seat of many sins. It is called "very difficult." If we leave family life, we are like, for example, a person going off to stay
278c in a deserted place, among empty fields, and making the mind whole so that there is no mind and no concern: we are already rid of inner thoughts, and external matters also have departed. As a verse says,[4]

> We sit in quietness among the trees of the forest,
> In the serene state, all evils evaporate.
> We placidly get a whole mind.
> This pleasure is beyond the pleasure of gods.
> Others seek gain: wealth and status,
> Fine clothes and comfortable bedding.
> Such pleasures are not peaceful.
> In seeking gain there is no satisfaction.
> In patched robes we go begging for food,
> In movement and in stillness, minds constantly whole.
> With our own eyes of wisdom,
> We reflect on the reality of all *dharma*s.
> The many kinds of Dharma gates,
> All, through balance, are entered by reflection.
> The mind of understanding and wisdom abides in serenity,
> It is beyond the triple world.

Thus we see that when we leave family life, to observe the precepts and practice the truth is very easy. Further, leaving family life and observing the precepts gains countless criteria of virtue and regulation and puts us completely in possession of them all. For this reason, ones clothed in white[5] should leave family life and receive ordination.[6] Further, in the Buddha-Dharma, the Dharma of leaving family life is the most difficult of all to practice, as [illustrated when] the brahman Jambukhādaka asked Śāriputra, "What is the most difficult thing in the Buddha-Dharma?"

Śāriputra answered, "Leaving family life is [most] difficult."

[The brahman] asked further, "What difficulties are there in leaving family life?"

[Śāriputra] answered, "In leaving family life, to have inner comfort is difficult."

[The brahman asked] "When one has already attained inner comfort, what then is difficult?"

[Śāriputra answered,] "To practice good ways is difficult."

Thus, we should leave family life. Further, when a person leaves family life, the king of demons, in astonishment and sorrow, says, "This person has scarcely any hindrances or wants! [This person] will surely attain nirvana and fall into the numbers of the Sangha treasure!" Further, in the Buddha-Dharma, people who have left family life, even if they break the precepts and fall into sin, after they have expiated their sins, they can attain liberation, as the *bhikṣuṇī* Utpalavarṇā explains in the *Jātaka Sutra:*[7] When the Buddha is in the world, this *bhikṣuṇī* attains the six mystical powers and the state of an arhat. She goes into the houses of nobles and constantly praises the Dharma of leaving family life, saying to all the aristocratic ladies, "Sisters! You should leave family life."

The noblewomen say, "We are young and in our prime and our figures are at the height of beauty. To keep the precepts would be difficult. Sometimes we might break the precepts."

The *bhikṣuṇī* says, "If you break the precepts, you break them. Just leave family life!"

They ask, "If we break the precepts we will fall into hell. Why should we risk breaking them?"

She answers, "If you fall into hell, you fall."

The noblewomen all laugh at this, saying, "In hell we would have to receive [retribution for our] sins. Why should we risk falling [into hell]?"

The *bhikṣuṇī* says, "I myself remember during a past life I became 279a
a prostitute, wore all sorts of clothes, and spoke archaic words. One day, as a joke, I put on a *bhikṣuṇī*'s robe, and due to this as a direct and indirect cause, at the time of Kāśyapa Buddha[8] I became a *bhikṣuṇī.* I was proud of my noble pedigree and fine features: vanity and arrogance arose in my mind, and I broke the precepts. Because of the wrongness of breaking the precepts I fell into hell and suffered for my

various sins, but after suffering I finally met Śākyamuni Buddha, left family life, and attained the six mystical powers and the truth of an arhat. Thus, I know that when we leave family life and receive the precepts, even if we break the precepts, due to the precepts as direct and indirect causes we can attain the truth of an arhat. If I had only done bad, without the precepts as direct and indirect causes, I could not have attained the truth. In the past I fell into hell in age after age. When I got out of hell I became a bad person, and when the bad person died, I went back into hell, and there was no gain at all. Now therefore I know from experience that when we leave family life and receive the precepts, with this as a direct and indirect cause—even if we break the precepts—we can attain the *bodhi*-effect."[9]

[75] Further, when the Buddha was at Jetavana Park, a drunken brahman came to the Buddha's place and sought to become a *bhikṣu.* The Buddha instructed Ānanda to give him a shaved head and to clothe him in the Dharma robe. Having woken from his drunkenness, [the brahman] was dismayed that his body had suddenly become that of a *bhikṣu,* and he ran away at once. All the *bhikṣu*s asked the Buddha, "Why did you permit this brahman to become a *bhikṣu*?"

The Buddha said, "This brahman for countless *kalpa*s had never had any will at all to leave family life. Now, because of being drunk, he has temporarily established a bit of the will. With this as a direct and indirect cause, in the future he will leave family life and attain the truth."

In various stories like this, the merit of leaving family life is immeasurable. Thus, those clothed in white, even if they possess the five precepts,[10] are not equal to those who have left family life.[11]

[76] The World-honored One thus permitted the drunken brahman to leave family life and receive the precepts, seeing it as the first planting of the seed of attainment of the truth. Clearly, from ancient times until today, living beings who lack the merit of leaving family life have been forever unable to attain the buddha-state of *bodhi.* This brahman, because he was slightly[12] drunk, momentarily established a bit of the will and, having his head shaved and receiving the precepts, he became a *bhikṣu.* The period
279b before he sobered up was not so long, but the principle that this merit[13] should be preserved, and should be promoted as a good root of attainment of the

truth, is present in the World-honored One's golden words of true philosophy, and is the Tathāgata's original wish in manifesting himself in the world. All living beings, in the past, present, and future, definitely should believe and devoutly practice [this principle of leaving family life]. Truly, the establishment of the will and the attainment of the truth inevitably occur relying upon *kṣāṇa*s.[14] This brahman's momentary merit of leaving family life is also like that. Still more, how could the merit of leaving family life and receiving the precepts for the whole of our present human lifetime and life be inferior to [the merit of] the drunken brahman? Sacred wheel-turning kings[15] appeared more than eighty thousand years ago and ruled the four continents, being abundantly furnished with the seven treasures. At that time these four continents were all like the Pure Land.[16] The pleasure enjoyed by the wheel kings is beyond expression in words. There are some [wheel-turning kings], it is said, who rule a three-thousandfold world. There are distinctions between [kings of] gold, silver, copper, and iron wheels, who rule one, two, three, or four continents,[17] [but] the bodies of them all are invariably free of the ten evils.[18] Even though such a sacred wheel-turning king is thus abundantly provided with pleasures, when a single white hair grows on his head, he abdicates the throne to the crown prince and with his own body he at once leaves family life, puts on the *kaṣāya,* and enters the mountains or forest to train, so that when his life ends, he is inevitably born in a Brahmā heaven. He puts this white hair from his own head into a silver casket, to be kept in the royal palace and transmitted to the next wheel[-turning] king. The next wheel[-turning] king, when he too grows a white hair, does exactly the same as the previous king. The length of the life remaining to a sacred wheel-turning king after leaving home is beyond comparison with that of people today. A wheel[-turning] king is said to be already over eighty thousand [years old], and his body is endowed with the thirty-two signs;[19] people today cannot equal him. Nevertheless, when he sees a white hair and 279c
realizes impermanence, he inevitably leaves home and practices the truth, in order to accomplish merit by performing spotless conduct. The kings of today cannot match the sacred wheel-turning kings. If they waste precious time amid greed, and fail to leave family life, they may regret it in future ages. Still more, in a minor nation in a remote land, although there are kings in name they do not have the virtue of kings; they are unable to confine their

greed. [But] if they leave family life and practice the truth many gods will gladly protect them, dragon deities will respectfully guard them, and the Buddha-eyes of the buddhas might definitely authenticate them and rejoice. In her past as a prostitute, [the nun Utpalavarṇā] put on the *bhikṣuṇī* robe not out of belief, but as a joke. Although this likely carried the sin of making light of the Dharma, by virtue of clothing her body in this robe, she met the Buddha-Dharma in a second age. "The *bhikṣuṇī* robe" means the *kaṣāya.* By virtue of jokingly wearing the *kaṣāya* she met Kāśyapa Buddha in a second life, she left family life and received the precepts, and she became a *bhikṣuṇī*. Even though, as a result of breaking the precepts, she fell into hell and received [retribution for] her sins, because the merit [of wearing the *kaṣāya*] had not decayed, she finally met Śākyamuni Buddha. Meeting Buddha, hearing the Dharma, establishing the will, and doing training, she parted from the triple world forever and became a great arhat, equipped with the six powers and the three kinds of knowledge. Undoubtedly [her state] must have been the supreme truth. Therefore when, from the beginning, solely for the sake of the supreme state of *bodhi,* we distill pure belief and we believe in and receive the *kaṣāya,* the maturation of that merit will be swifter than [the maturation of] the merit of the prostitute. Still more, when for the sake of the supreme state of *bodhi* we establish the *bodhi*-mind, leave family life, and receive the precepts, that merit might be immeasurable. With-
280a out a human body, this merit is rarely accomplished. In the Western Heavens and the Eastern Lands,[20] as monks or as laymen, bodhisattvas and ancestral masters have been many, but none has equaled the ancestral master Nāgārjuna. Only the ancestral master Nāgārjuna quoted stories such as those of the drunken brahman and the prostitute, in order to encourage living beings to leave family life and receive the precepts. This is the ancestral master Nāgārjuna's exact record of the golden speech of the World-honored One.

[81] The World-honored One said:

> On the southern continent[21] there are four kinds of supreme excellence: 1) meeting Buddha, 2) hearing the Dharma, 3) leaving family life, and 4) attaining the truth.

Clearly remember, these four kinds of supreme excellence are beyond the northern continent[22] and beyond the various heavens. Now that, led by

the power of long-accumulated good roots, we have received a supremely excellent body,[23] we should rejoicingly leave family life and receive the precepts. Do not waste the supremely excellent body of goodness, leaving its dewdrop life at the mercy of the wind of inconstancy. If we accumulate life after life of leaving family life, that will be the piling up of merit and heaping up of virtue.[24]

[82] The World-honored One said:

> In the Buddha-Dharma the effects and results of leaving family life are unthinkable. Even if a person erected a stupa of the seven treasures as high as the thirty-three gods,[25] the merit gained would be inferior to that of leaving family life. Why? Because a stupa of the seven treasures can be demolished by greedy and malicious stupid people, [but] the merit of leaving family life is indestructible. Therefore if [someone] teaches men and women [of this merit], or sets free male and female servants, or permits citizens, or with his or her own body leaves family life and enters the truth, the merit is immeasurable.[26]

[83] The World-honored One, clearly knowing the amount of the merit, made a comparison like this. Śrīvaddhi,[27] on hearing it, though he was an old man of a hundred and twenty years, was compelled to leave family life and receive the precepts; he sat alongside children in the end seats, underwent training, and became a great arhat. Remember, the human body of our present life is temporarily formed through direct and indirect combinations of the four elements and the five aggregates, and it always has the eight kinds
of pain.[28] Furthermore, *kṣāṇa* by *kṣāṇa,* it appears and disappears, utterly 280b
without cease. Still more, during a click of the fingers sixty-five *kṣāṇa*s appear and disappear, but because we are dull we never know it. Altogether, in the passing of one day and night there are 6,400,099,980 *kṣāṇa*s,[29] [in each of which] the five aggregates appear and disappear, but we do not know it. It is pitiful that, even as we appear and disappear, we ourselves do not know it. This duration of the appearance and disappearance of a *kṣāṇa* was known only by the World-honored Buddha and by Śāriputra; though other saints have been many, not one of them has known it. Again, by virtue of just this fact of instantaneous appearance and disappearance, living beings produce good or bad karma. By virtue of this fact of instantaneous appearance and

disappearance, living beings establish the will and attain the truth. [Our human body] is a human body that appears and disappears like this; even if we treasure it, it cannot stand still. Since time immemorial, there has never been a single person who, by begrudging [the human body], stood still. The human body is thus not our own but if we utilize it to leave family life and receive the precepts, we will experience the buddha-state that is as imperishable as a diamond, the *anuttara samyaksaṃbodhi* experienced by the buddhas of the three times. What wise person would not gladly pursue [this state]? Hence, the eight sons of the past Buddha Sun Moon Light all renounced a royal position of dominion over four continents and left family life.[30] The sixteen sons of the Buddha Universal Surpassing Wisdom each left family life.[31] While Universal Wisdom had entered the immovable state, they preached to the assembly the Flower of Dharma,[32] and they have now become Tathāgatas of the ten directions. "Eight myriad *koṭi*s of people among the masses led by the sacred wheel-turning king,"[33] their royal father, on seeing the sixteen princes leave family life, also sought to leave family life, whereupon the king at once permitted them. The two sons of the King Resplen-
280c dent, together with their royal father and his queen, all left family life.[34] Remember, it is evident that whenever great saints have appeared, they have inevitably considered leaving family life to be the right Dharma. We should not say that these people left family life out of stupidity; knowing that they left family life out of wisdom, we should hope to do the same. In the time of the present Buddha Śākyamuni, Rāhula,[35] Ānanda,[36] and so on all left family life. Further, there is [the example of] the thousand Śākyas leaving family life and the twenty thousand Śākyas leaving family life;[37] we should call these excellent examples. From the five *bhikṣu*s who left family life at the beginning[38] to Subhadra who left family life at the end,[39] [all] people who devoted themselves to the Buddha immediately left family life. Remember, its merit is immeasurable. Therefore, if people of the world have compassion for their children and grandchildren, they should let them leave family life without delay. If they have compassion for their fathers and mothers, they should recommend them to leave family life. For this reason, a verse says:

> If there were no past ages,
> There could be no past buddhas.

> If there were no past buddhas,
> There would be no leaving family life and receiving ordination.[40]

This verse is a verse of the buddha-tathāgatas. It destroys the non-Buddhist assertion that past ages do not exist. So remember, leaving family life and receiving ordination are the Dharma of the past buddhas. While fortunately meeting a time to leave family life and to receive ordination—which actions are the wonderful Dharma of the buddhas—if we idly fail to leave family life and receive the precepts it would be hard to know what obstacle was the cause. With the subsisting body,[41] the lowest kind of thing, we can accomplish the highest kind of merit. It may be the highest kind of merit in Jambudvīpa and in the triple world. While this human body in Jambudvīpa has still not disappeared, we should, without fail, leave family life and receive the precepts.

[88] An ancient saint[42] said:

> People who have left family life, even if they break the precepts, still surpass laypeople who receive and keep the precepts. Therefore the 281a
> sutras solely encourage people to leave family life, and that benevolence is hard to repay. Further, to encourage [people] to leave family life is just to encourage people to practice venerable conduct; the effects and results gained [by this encouragement] surpass King Yama,[43] the wheel[-turning] kings, and the god Śakra. Therefore the sutras solely encourage people to leave family life, and that benevolence is hard to repay. Such facts do not exist in encouraging people to receive and keep the precepts of a lay follower, and so the sutras do not verify it.[44]

[89] Remember, if we have left family life, even if we break the precepts, that is better than not breaking the precepts as a layperson. As [acts of] devotion to the Buddha, leaving family life and receiving the precepts are, in every case, most excellent. The effects and results of encouraging others to leave family life are beyond the excellence of King Yama, beyond the excellence of a wheel[-turning] king, and beyond the excellence of the god Śakra. Even a *vaiśya*[45] or a *śūdra,*[46] by leaving family life, will surpass a *kṣatriya,*[47] and indeed surpass King Yama, surpass the wheel[-turning] kings, and surpass the god Śakra. The lay precepts are not like this; therefore we should leave

family life. Remember, what the World-honored One taught, though unfathomable, was widely collected by a World-honored One and five hundred great arhats.[48] Truly, [therefore,] we have been able to know that truths in the Buddha-Dharma should be evident. Ordinary teachers of recent ages cannot fathom even the wisdom of the three kinds of knowledge and the six powers of one saint, much less [the wisdom of] the five hundred saints. [The five hundred] have known what ordinary teachers of recent ages do not know, have seen what [ordinary teachers] do not see, and have realized what [ordinary teachers] do not realize, but nothing known by ordinary teachers is unknown to [the five hundred saints]. So do not compare the dismal and foolish explanations of ordinary teachers with the words of saints of the three kinds of knowledge.

[91] The *Abhidharmamahāvibhāṣā-śāstra,* [fascicle] 120, says:

> Even one who establishes the will and leaves family life is already called a sacred being; how much more one who has attained the state of indulgence toward the Dharma.[49]

Remember, to establish the will and leave family life is to be called a
281b sacred being.

[91] In Śākyamuni Buddha's five hundred great vows,[50] vow number one hundred and thirty-seven is:

> In future, after I have realized the right state of truth, if there are any men who, in my Dharma, want to leave family life, I vow that they will be free of hindrances—namely, infirmity, loss of mindfulness, confusion, pride, lack of awe, being stupid and without wisdom, abundant preoccupations, and distraction of the mind. Otherwise, I shall not realize the right state of truth.

Vow number one hundred and thirty-eight is:

> In future, after I have realized the right state of truth, if there are any women who want, in my Dharma, to leave family life, to learn the truth, and to receive the great precepts, I vow that I will cause them to accomplish [this]. Otherwise, I shall not realize the right state of truth.

Vow number three hundred and fourteen is:

> In future, after I have realized the right state of truth, if there are any living beings who lack good roots[51] but while experiencing a good root feel love and delight in their mind, I shall cause them, in the Buddha-Dharma in a future age, to leave family life and learn the truth, and shall cause them peacefully and steadfastly to abide by the sacred and pure ten precepts.[52] Otherwise, I shall not realize the right state of truth.

[93] Remember, the good sons and good daughters who have left family life today all have been assisted by the power of the great vows made in the ancient past by the World-honored One, and [thus] they have been able, without hindrances, to leave family life and receive the precepts. The Tathāgata already, through his vows, is causing us to leave family life. Clearly we have seen that it is the most valuable and the highest great merit.

[94] The Buddha said:

> Moreover, if there is anyone who, following me, shaves beard and hair and wears a *kaṣāya* without receiving the precepts, even those who serve offerings to this person will be able at last to enter the castle of fearlessness. For such reasons do I preach like this.[53]

Clearly we see that if [a person] shaves his beard and hair and wears the *kaṣāya,* even without receiving the precepts, those who serve offerings to this [person] will enter the castle of fearlessness.

[95] Further he said, "If, again, there is a person who, for my sake, has left family life and who, even without taking the precepts, shaves his beard and hair and wears a *kaṣāya,* those who, through non-Dharma, trouble or harm this [person], will even injure the Dharma bodies and reward bodies[54] 281c
of the buddhas of the three times, because they will eventually be filled with the three evil states."[55]

[95] The Buddha said:

> If there are any living beings who, for my sake, have left family life and who shave beard and hair and wear the *kaṣāya,* even if they do not retain the precepts, they all have been stamped already by the seal of nirvana.[56] Further, if anyone, through non-Dharma, disturbs those who have left family life without retaining the precepts, or reviles and humiliates them, or insults them, or strikes, binds, or cuts them using hand,

> sword, or stick; or steals their robes and *pātra;* or steals miscellaneous necessities of life, then such a person injures the real reward bodies of the buddhas of the three times and offends the eyes of all human beings and gods—because this person wants to conceal the seeds that the buddhas possess of the right Dharma and of the Three Treasures; because [this person] prevents gods and human beings from getting benefit and causes them to fall into hell; and because [this person] promotes and replenishes the three evil states.[57]

Remember, if [people] shave their hair and [wear] the dyed robe, even if they do not retain the precepts, they are stamped by the seal of supreme and great nirvana. If a person troubles them, [this person] injures the reward bodies of the buddhas of the three times. That may be equal to a grave sin. Clearly, we have seen that the merit of leaving family life is directly proximate to the buddhas of the three times.

[97] The Buddha said:

> In general, those who have left family life should not commit wrong. If they commit wrong, that is not to have left family life. The body and mouth of a person who has left family life should be in mutual accord. If they are not in mutual accord, that is not to have left family life. Forsaking father, mother, brothers, wife and child, relatives, and acquaintances, I left family life to practice the truth. That was just the time [when I was able to] accumulate virtuous realizations; it was never a time to accumulate nonvirtuous realizations. "Virtuous realization" means having compassion for all living beings, as if they were babies. Nonvirtuous realization is different from this.[58]

In general, the inherent nature of leaving family life is "to have compassion for all living beings as if they were babies." This state is just "not committing wrong" and is "body and mouth in mutual accord." When such behavior is present already in leaving family life, its merit is as described now.

[98] The Buddha said:

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> Furthermore, Śāriputra,[59] if bodhisattva *mahāsattva*s want, on the very day of leaving family life, to realize *anuttara samyaksaṃbodhi;* and [want], on that very day, to turn the Dharma wheel, so that when they

> turn the Dharma wheel countless *asaṃkhya*s of living beings depart from dust and leave dirt and amidst all *dharma*s attain purity of the Dharma-eye, and [so that] countless *asaṃkhya*s of living beings attain the state beyond perception of all *dharma*s; and [if bodhisattva *mahāsattva*s want] to attain liberation from the mind of excesses, and [want] to enable countless *asaṃkhya*s of living beings to attain the state of not regressing or straying from *anuttara samyaksaṃbodhi,* [then bodhisattva *mahāsattva*s] should learn the *prajñāpāramitā.*"[60]

This "bodhisattvas who learn the *prajñāpāramitā*" means the patriarchs. At the same time, [the truth of] *anuttara samyaksaṃbodhi,* in every case, is accomplished "on the very day of leaving family life." However, when [bodhisattvas] practice and experience [the truth] for three *asaṃkhya kalpa*s or practice and experience it for countless *asaṃkhya kalpa*s, they do not taint it with "limited" and "limitless." Students should remember this.

[100] The Buddha said:

> If a bodhisattva *mahāsattva* thinks, "At some time, I will relinquish a throne and leave family life, on which day I will realize the supreme, right, and balanced state of *bodhi;* also on that day, I will turn the wonderful wheel of Dharma, causing countless, innumerable sentient beings to depart from dust and leave dirt, and causing them to have the pure Dharma-eye; at the same time, I will cause countless, innumerable sentient beings to end forever all excesses, and to liberate their minds and intuition; further, I will cause countless, innumerable sentient beings all to attain the state of not regressing or straying from the supreme, right, and balanced state of *bodhi,*" [then] this bodhisattva *mahāsattva* who wants to realize those things should learn the *prajñāpāramitā.*[61]

This is [the Buddha's] gracious expounding of the merit of his descending to be born in a royal palace, as a bodhisattva in the last body, and his "relinquishing the throne, realizing the right truth, and turning the Dharma wheel to save living beings."

> [101] Prince Siddhārtha[62] took from Chandaka's[63] side a sword whose hilt of the seven treasures was adorned with *maṇi*[64] and miscellaneous embellishments. He grasped that sword in his right hand and drew it

from its scabbard. With the left hand he at once took hold of the conch-like topknot of his hair, which was deep blue, the color of an *utpala.*[65] Wielding the sharp sword himself in his right hand, he cut off [the topknot]; with his left hand he held it aloft and threw it into the air. At this Śakra-devānām-indra greatly rejoiced, with a mind he had rarely experienced, and held aloft the prince's topknot, not letting it fall to the ground.
282b With a fine heavenly robe, [Śakra] received [the topknot] and kept it. Then the gods served to it their most excellent heavenly offerings.[66]

[102] This is how Śākyamuni Tathāgata, when formerly a prince, scaled the ramparts in the middle of the night, went in the daytime to the mountains, and cut the hair from his own head. At that time, gods of the Heavens of Pure Abiding[67] came [down] to shave his head and to offer him the *kaṣāya.* Such [actions] are always the auspicious omens of a Tathāgata's manifestation in the world, and [such] are the usual methods of the World-honored Buddhas. There are no buddhas who realized buddha while remaining in family life, [not] even one buddha among all the buddhas of the three times and the ten directions. Because in the past there were buddhas, the merit of leaving family life and receiving the precepts exists. Living beings' attainment of the truth inevitably depends upon their leaving family life and receiving the precepts. In sum, the merit of leaving family life and receiving the precepts is that they are just the usual method of the buddhas, and therefore their merit is immeasurable. Within the sacred teaching there is explanation of lay realization of buddha, but it is not the authentic tradition. There is explanation of the female body realizing buddha, but this also is not the authentic tradition.[68] [The tradition] that the Buddhist patriarchs authentically transmit is to leave family life and realize buddha.

[103] [At the time of] the fourth patriarch, Venerable Upagupta, there is a rich man's son called Dhītika.[69] He comes to bow before the Venerable One, and seeks to leave family life. The Venerable One says, "Will you leave family life with body or leave family life with mind?"

[Dhītika] replies, "My seeking to leave family life is not for the sake of body and mind."

The Venerable One says, "If not for the sake of the body and mind, who leaves family life at all?"

[Dhītika] replies, "In general, those who leave family life are without me and mine. Because they are without me and mine, the mind does not arise and pass.[70] Because the mind does not arise and pass, the state is just the normal state of truth.[71] Buddhas, similarly, are normal. Their mind is without shape or form. And their body also is like that."

The Venerable One says, "You will realize great realization and your mind will naturally penetrate to the ultimate. It is good that, through devotion to Buddha, Dharma, and Sangha, you will inherit the sacred seeds and cause them to flourish."[72] Then he lets [Dhītika] leave family life and receive ordination.[73]

[105] Now to meet the Dharma of the buddhas and to leave family life is the most excellent effect and result. Its method is neither for the sake of *me,* nor for the sake of *mine,* nor for the sake of *body and mind:* it is not that *body and* 282c
mind leave family life. The truth that leaving family life is beyond *me and mine* is like this. Because it is beyond *me and mine,* it may be the method of the buddhas. It is simply the usual method[74] of the buddhas. Because it is the usual method of the buddhas, it is beyond *me and mine* and beyond *body and mind.* It is beyond comparison with the triple world. Because it is like this, leaving family life is the supreme method. It is neither sudden nor gradual; it is neither constancy[75] nor a state without constancy; it is neither an arrival nor a departure; it is neither to abide nor to become; it is neither wide nor restricted; it is neither great nor small. It is beyond becoming and beyond non-becoming. Ancestral masters of the one-to-one transmission of the Buddha-Dharma, without exception, leave family life and receive the precepts. The truth of Dhītika meeting now, for the first time, with Venerable Upagupta and seeking to leave family life, is like this. He left family life and received ordination, learned in practice under Upagupta, and eventually became the fifth ancestral master.

[107] The seventeenth patriarch, Venerable Saṃghanandi, is the son of King Treasure Adornment[76] of the city of Śrāvastī.[77] Able to speak from birth, he always praises Buddhist matters. At the age of seven he grows averse to worldly pleasures and, in verse, he addresses his parents as follows:

Bowing to the ground before my great benevolent father,
With *vandana*[78] to the mother of my bones and blood,

I now desire to leave family life.
Hopefully, I beseech you, because you are compassionate.

His father and mother firmly put a stop to this. At last, when he goes all day without eating, they permit him to leave home at home.[79] They name him Saṃghanandi,[80] and order the *śramaṇa* Zenrita[81] to be his teacher. [Thus] he accumulates nineteen years without ever regressing or growing weary. [But] the Venerable One is always thinking to himself, "My body resides in the royal palace. How can this be called leaving family life?" One evening a heavenly brightness falls upon [the earth], and [Saṃghanandi] sees a path, flat and level. Unconsciously he walks slowly forward. About ten miles on he arrives before a great rock containing a stone cavern, inside which he at once settles into quietness.[82] The father,
283a having missed his son, banishes Zenrita out of the country in search of his son, [but] they do not know where he is. In the following ten years the Venerable One attains the Dharma and receives affirmation, after which he goes, teaching as he travels, to the kingdom of Madai.[83]

[108] The term "leaving home at home" was first heard at this time. But, aided by long-accumulated good, [Saṃghanandi] found the level road in the heavenly brightness and he finally left the royal palace and went to the stone cavern—truly an excellent example. Those who dislike worldly pleasures and abhor secular dust are the sacred ones. Those who love the five desires[84] and forget about getting free are the common and the stupid. Though the emperors Daisō and Shukusō[85] frequently associated with monks, they still were greedy for the royal position, which they never abdicated. Layman Ro,[86] having left his parent, became a patriarch; [that] is the merit of leaving family life. Layman Hō[87] threw away treasure but failed to throw away dust; [that] might be called extremely stupid. Mister Ro's *bodhi*-power and Mister Hō's emulation of the ancients do not deserve to be compared. Those who are clear inevitably leave family life. Those who are dull end [their lives] at home, which is the cause and conditions of black karma.

[110] Zen Master Nangaku Ejō one day spontaneously speaks the following praise: "In general, leaving family life is Dharma without appearance.[88] In the heavens above and in the human world, there is nothing to surpass it."[89]

"Dharma without appearance" means the right Dharma of the Tathāgata; therefore, in the heavens above and in the human world, it is supreme. As to the meaning of "the heavens above," there are the six heavens in the world of desire, there are eighteen heavens in the world of matter, and four kinds [of heavens] in the world of non-matter, [but] none is on a par with the truth of leaving family life.

[111] Zen Master Banzan Hōshaku says:

> Zen friends! Appropriate learning of the truth is like the earth holding aloft a mountain without recognizing the mountain's solitary steepness, or like a stone containing a jewel without recognizing the jewel's flawlessness. If [learning the truth] is like this, we call it leaving family life.[90]

The Buddhist Patriarch's right Dharma is not necessarily connected with recognition and non-recognition. Leaving family life is the Buddhist Patriarch's right Dharma, and so its merit is evident. 283b

[112] Zen Master Gigen[91] of Rinzai-in Temple in Chinshū[92] says:

> In general, those who have left family life should be able to intuit the normal and true view: to intuit [the state of] buddha, to intuit [the state of] demons, to intuit the true, to intuit the false, to intuit the common, and to intuit the sacred. If they are able to intuit like this, they are called true leavers of family life. If they do not distinguish between demons and buddhas, they have just left one nest and entered another nest, and they are called ordinary beings who are producing karma; they still cannot be called true leavers of family life.[93]

This "normal and true view" means deep belief in cause and effect, deep belief in the Three Treasures, and so on. "To intuit buddha" means to be clear in mindfulness of the virtues of buddha [both] in the causal process and in the resultant state. We definitely distinguish between the true and the false, and the common and the sacred. If we are unclear with regard to demons and buddhas, we sacrifice learning of the truth and regress and deviate in learning the truth. When we sense the doings of demons, if we do not follow those doings, pursuit of the truth does not regress. This is called the method of a true leaver of family life. Those who randomly consider demon-doings to be the Buddha-Dharma are many; it is a wrongness of recent ages.

Students, without delay, should know [the state of] demons and should clarify and practice and experience [the state of] buddha.

> [114] At the time of the Tathāgata's *parinirvāṇa,*[94] Bodhisattva Mahākāśyapa said to the Buddha, "World-honored One! A Tathāgata is perfectly equipped with the power to know the nature of others.[95] You surely knew that Sunakṣatra[96] would cut off his good roots. Through what causes and circumstances did you permit him to leave family life?"
>
> The Buddha said, "Good son! In the past, when I first left family life, my younger brother Nanda,[97] my cousins Ānanda and Devadatta, my son Rāhula, and suchlike[98] all followed me in leaving family life and practicing the truth. If I had not allowed Sunakṣatra to leave family life, that man in due course would have been able to inherit the position of king; free to exercise that power, he would have destroyed the Buddha-Dharma. In view of these causes and circumstances, I immediately permitted him to leave family life and practice the truth. Good son! If the *bhikṣu* Sunakṣatra had not left family life but still cut off his good roots, in countless ages there would have been no benefit at all. Now, after leaving family life, although he has cut off good roots, he has been able to receive and to retain the precepts; to serve
> 283c and to venerate aged veterans, eminent patriarchs, and people of virtue; and to practice and to learn from the first *dhyāna* to the fourth *dhyāna.*[99] These are called good causes. Good causes like these can give rise to good ways. Once good ways have arisen, we can practice and learn the truth. Once we have practiced and learned the truth, we will be able to attain the state of *anuttara samyaksaṃbodhi.* For this reason, I allowed Sunakṣatra to leave family life. Good son! If I had not allowed the *bhikṣu* Sunakṣatra to leave family life and receive the precepts I could not be called a Tathāgata equipped with the ten powers.[100] Good son! A buddha reflects whether living beings possess good ways or nonvirtuous ways. This man [Sunakṣatra], although he possesses both such ways, before long may cut off all good roots and possess [only] nonvirtuous roots. For what reasons? [Because] ordinary beings like him do not associate with good friends, do not listen to the right Dharma, do not think of good, and do not act in accord with the Dharma. Due

> to such causes and circumstances, he may cut off good roots and possess [only] nonvirtuous roots."[101]

[117] Remember, although the Tathāgata, the World-honored One, is clearly aware that ordinary beings might become cutters of good roots,[102] in order to bestow upon them the causes of good, he permits them to leave family life: it is great benevolence and great compassion. Becoming a cutter of good roots is the result of not associating with good friends, not listening to the right Dharma, not thinking of good, and not acting in accord with the Dharma. Students today, without fail, should associate closely with good friends. "A good friend" means one who maintains that buddhas exist and who teaches that there is wrongness and happiness. One who does not negate cause and effect is called "a good friend" and called "a good counselor." The preaching of such a person is the right Dharma itself. To think about this truth is "to think good." To act in this manner may be "to act in accord with the Dharma." Therefore, irrespective of whether ordinary beings are familiar to us or unfamiliar, we should just encourage them to leave family life and receive the precepts. Do not heed whether or not they will regress in future and do not worry whether or not they will practice. This may truly be Śākyamuni's right Dharma.

> [118] The Buddha addressed the *bhikṣu*s: "Remember, King Yama
> once opined, 'I will some day get free from this suffering. I will be 284a
> born in the human world. By obtaining a human body, I will then be able to leave family life, shave beard and hair, wear the three Dharma robes, and learn the truth as one who has left family life.' Even King Yama had this idea. Much more, you all now have obtained a human body and have been able to become *śramaṇa*s. Therefore, *bhikṣu*s, you should mindfully practice the actions of body, speech, and mind and should not cause imperfections to occur. You should eliminate the five fetters[103] and cultivate the five roots.[104] *Bhikṣu*s such as you are should do such training." Then the *bhikṣu*s, hearing the Buddha's preaching, rejoiced and devoutly practiced.[105]

[119] Clearly we have seen, the longing for a life in the human world, even of King Yama, is like this. A human being who has already been born should, without delay, shave his beard and hair, wear the three Dharma robes, and learn the Buddha's truth. These are the merits of the human world that

are beyond other worlds. To have been born in the human world yet nonetheless wantonly to pursue a political path or a worldly career, idly spending one's life as the servant of kings and ministers, encircled by dreams and illusions, and in later ages to proceed toward pitch darkness still without anything upon which to rely, is extremely stupid. Not only have we received the rarely received human body; we have [also] encountered the rarely encountered Buddha-Dharma. We should immediately cast aside all involvements and should swiftly leave family life and learn the truth. Kings, ministers, wives, children, and relatives, inevitably, are encountered everywhere, [but] the Buddha-Dharma, like the *uḍumbara* flower,[106] is hardly ever encountered. In conclusion, when impermanence suddenly arrives, kings, ministers, friends and relatives, servants, wives and children, and precious treasures are of no help; each person simply proceeds to the underworld[107] alone. What accompanies us is only our good or bad karma. When we are about to lose the human body, our regret at the loss of the human body might be deep.
284b While we retain a human body we should quickly leave family life. Just this may be the right Dharma of the buddhas of the three times.

[121] For those who have thus left family life there are four kinds of practice of the Dharma, namely:

> "[T]he four reliances":[108] 1) throughout one's life to sit beneath trees, 2) throughout one's life to wear robes of rags, 3) throughout one's life to beg for food, 4) throughout one's life, in case of illness, to take old medicine.[109] One who practices each of these methods truly is called one who has left family life, and truly is called a monk. If we do not practice them we are not called monks. For this reason, they are called practices of the Dharma by those who have left family life.

Now, in the Western Heavens and the Eastern Lands, what is authentically transmitted by the Buddhist patriarchs is just "practices of the Dharma by those who have left family life." The state of "a whole life without leaving the temple forest"[110] is directly furnished with these practices of the Dharma, the four reliances. This is called "practicing the four reliances." If [someone] goes against this and establishes five reliances, remember, it is false Dharma: who could believe in it, and who could affirm it? What is authentically transmitted by the Buddhist patriarchs is the right Dharma. To

leave family life in accordance with this [right Dharma] is the highest and most valuable human happiness. Therefore, in the Western Heavens of India, Nanda, Ānanda, Devadatta, Aniruddha,[111] Mahānāma,[112] and Bhadrika,[113] who were all grandsons of King Siṃhahanu,[114] and who were of the most noble *kṣatriya* caste, quickly left family life. It may be an excellent example for later generations. Those today who are not *kṣatriya*s should not begrudge their bodies. For those who are not even princes, what could there be to begrudge? [The royal Śākyas], coming from the noblest [position] in Jambudvīpa, arrived at the noblest [position] in the triple world:[115] this was just leaving family life. Kings of lesser nations, and the Licchavi[116] multitudes, vainly treasuring what did not deserve to be treasured, taking pride in what did not warrant pride, and staying where they should not have stayed, failed to leave family life: who could not see them as inept, and who could not see them as extremely stupid? Venerable Rāhula was the son of the Bodhisattva, and the grandson of King Śuddhodana, who would have bequeathed 284c
the throne to him. Nevertheless, the World-honored One pointedly caused him to leave family life. Know that the Dharma of leaving family life is supremely valuable. As the disciple foremost in exact observance,[117] [Rāhula] even today has not yet entered nirvana, but actually abides in the world as a field of happiness for living beings. Among the ancestral masters of the Western Heavens who transmitted the Buddha's right Dharma-eye treasury, the princes who left family life have been many. Now the first patriarch in China was the third royal son of the king of Kōshi.[118] Not attaching importance to his royal status, he received and retained the right Dharma: we have been able clearly to see that leaving family life is supremely valuable. Having a body that cannot rank alongside those [princes], yet being in a position to leave family life, how could we not hasten [to do so]? For what kind of tomorrow should we wait? If we leave family life in haste, without waiting for [the next] exhalation or inhalation, that might be wise. We should remember also that the benevolence of the master under whom we leave family life and receive the precepts may be exactly equal to that of a father and mother.

[125] The *Zen'enshingi,* fascicle 1, says:

> The buddhas of the three times all say that to leave family life is to realize the truth. The twenty-eight patriarchs of the Western Heavens

> and six patriarchs of the Land of Tang who transmitted the buddha-mind-seal were all *śramaṇa*s. Perhaps it was by strictly observing the Vinaya that they were able to become universal models for the triple world. Therefore, in practicing [za]zen and inquiring into the truth, the precepts are foremost. Unless we have already departed from excess and guarded against wrong, how can we realize the state of buddha and become patriarchs?[119]

Even if a temple forest[120] is in decay, still it may be a gardenia grove,[121] a place beyond common trees and common grass.[122] Or it is like milk diluted with water. When we want to use milk, we should use this milk diluted with water [but] should not use any other substance. Therefore, the authentic tradition, which is that "the buddhas of the three times all say that to leave family life is to realize the truth," is supremely valuable. There are no buddhas
285a of the three times who fail to leave family life. Such is the right Dharma-eye treasury, the fine mind of nirvana, and the supreme [truth of] *bodhi,* which the buddhas and the patriarchs authentically transmit.

Shōbōgenzō Shukke-kudoku

A day of the summer retreat in the seventh year of Kenchō.[123]

Notes

[1] The fourteenth patriarch in India.

[2] In Master Nāgārjuna's time, there were two hundred and fifty precepts for monks and three hundred and forty-eight for nuns. Lay Buddhists observed five precepts.

[3] *Shukke,* i.e., monks.

[4] Master Nāgārjuna quoted the poem from an older Buddhist sutra or commentary.

[5] Laypeople.

[6] *Gusokukai,* from the Sanskrit *upasaṃpadā,* means taking the two hundred and fifty precepts for a monk or three hundred and forty-eight precepts for a nun. See Volume I, Glossary of Sanskrit Terms.

[7] The *Honshōkyō,* legendary stories of the Buddha's past lives as a bodhisattva.

[8] Kāśyapa Buddha is the sixth of the seven ancient buddhas, the seventh being Śākyamuni Buddha.

[9] *Daichidoron* (Sanskrit: *Mahāprajñāpāramitopadeśa*), chap. 30. The *Mahāprajñāpāramitopadeśa* is considered to be Master Nāgārjuna's commentary on the *Pañcaviṃśatisāhasrikāprajñāpāramitā-sūtra* (see notes 60 and 61). This section of the *Daichidoron* is also quoted in Chapter Twelve (Vol. I), *Kesa-kudoku,* paragraph 87.

[10] *Gokai* ("five precepts"), from the Sanskrit *pañca-śīlā:* 1) not to kill, 2) not to steal, 3) not to commit adultery, 4) not to lie, 5) not to drink alcohol. These five precepts are still a standard observed by laypeople in Hinayana Buddhist countries such as Thailand.

[11] *Daichidoron,* chap. 30. See also Chapter Eighty-three, *Shukke,* paragraph 18.

[12] The diminutive *wazukani,* "slightly," suggests that, relative to the importance of leaving family life, the fact that the brahman was drunk was not so important.

[13] The merit of wanting to leave family life.

[14] Moments. It is said that one click of the fingers takes sixty-five *kṣāṇa*s.

[15] *Tenrinjō-ō,* "sacred wheel-turning kings," from the Sanskrit *cakravarti-rāja,* feature in sutras such as the *Lotus Sutra,* for example, LS 2.60. See Volume I, Glossary of Sanskrit Terms.

[16] Jōdo ("Pure Land"), from the Sanskrit Sukhāvatī, suggests an ideal realm.

[17] For example, it was said that a king with a gold wheel rules all four continents; a king with a silver wheel rules the east, west, and south continents; a king with a copper wheel rules the east and south continents; and a king with an iron wheel rules only the southern continent.

[18] The ten evils are killing, stealing, adultery, lying, flattery, abusive words, duplicitous speech, greed, anger, and wrong views.

[19] Refers to the thirty-two distinguishing marks on the body of a buddha.

[20] The Western Heavens and the Eastern Lands refer to India and China, respectively.

[21] Nanshū suggests Jambudvīpa, the continent south of Mount Sumeru on which human beings are living; that is, the human world.

[22] Hokushū, from the Sanskrit Uttarakuru, the northern continent; an ideal realm of everlasting bliss.

[23] I.e., a human body.

[24] *Shakku-ruitoku.* The expression originates in the *Lotus Sutra.* See, for example, LS 2.218–220.

[25] *Sanjūsan-ten,* "thirty-three gods," representing the Sanskrit Trāyastriṃśa, are said to live on the top of Mount Sumeru in the second of the six heavens in the world of desire. Śakra-devānām-indra is in the center surrounded by eight gods in each of the four quarters. See Volume III, Glossary of Sanskrit Terms.

[26] *Kengukyō,* fascicle 4.

[27] Fukuzō, lit., "Wealth Increaser," represents the Sanskrit Śrīvaddhi, the name of a wealthy man from Rājagṛha who appears in fascicle 4 of the *Kengukyō.* Already a centenarian, he asked Śāriputra if he could become a monk, but Śāriputra refused, saying that Śrīvaddhi was too old. The Buddha, however, thereafter allowed him to become a monk.

[28] The eight kinds of pain are the pain of 1) birth, 2) aging, 3) sickness, 4) death, 5) separation from loved ones, 6) association with those one dislikes, 7) seeking what cannot be attained, 8) building up of the five aggregates (strong desire).

[29] In a twenty-four hour period there are sixty-four hundred million, ninety-nine thousand, nine hundred and eighty *kṣāṇa*s.

[30] Alludes to *Lotus Sutra, Jo* ("Introductory"). See LS 1.42–44.

[31] *Lotus Sutra, Kejō-yu* ("Parable of the Magic City"). See LS 2.58.

[32] Ibid. See LS 2.62.

[33] Ibid. See LS 2.60.

[34] *Lotus Sutra, Myō-shōgon-ō-honji* ("The Story of King Resplendent"). See LS 3.302.

[35] Rāhula was the Buddha's son.

36 Ānanda was the Buddha's cousin and the second patriarch in India.

37 Śākya was the name of the clan into which the Buddha was born, hence the name Śākyamuni, "Sage (*muni*) of the Śākyas."

38 Ājñāta-Kauṇḍinya, Aśvajit, Bhadrika, Mahānāma, and Daśabala-Kāśyapa. These five were ordered by the Buddha's father, King Śūddhodana of the Śākyas, to accompany the Buddha in his ascetic practice. They left the Buddha when he abandoned asceticism, but when they heard his first turning of the Dharma wheel, they became the first monks of the Buddha's order.

39 Subhadra was a brahman who, shortly before the Buddha's death, became the last of the Buddha's disciples to become a monk.

40 *Daibibasharon,* chap. 76. Also quoted in Chapter Eighty-seven, *Kuyō-shobutsu.*

41 *Eshin. E* means "to rely upon," and *shin* means "body." *Eshin* means the body as the basis of consciousness; that is, the physical body.

42 Refers to the seventh Indian patriarch, Master Vasumitra, who, together with a large number of collaborators known as the five hundred arhats, compiled the *Abhidharmamahāvibhāṣā-śāstra* (the Chinese translation is called *Daibibasharon* in Japan) about four hundred years after the Buddha's death.

43 In Sanskrit, Yamarāja, the king of the underworld who decides the fate of the dead according to their virtue.

44 *Daibibasharon,* fascicle 66. *Yue* [*ni*] *kyō* [*ni*] *shō*[*se*]*zu.* The *Daibibasharon* has *yue* [*ni*] *kyō* [*ni*] *to*[*ka*]*zu:* "therefore the sutras do not mention it."

45 A *vaiśya* is a peasant or worker belonging to the third of the four castes in the ancient Indian social system. See Volume I, Glossary of Sanskrit Terms.

46 A *śūdra* is a servant belonging to the lowest of the four castes, whose only social role was to serve those of the three higher classes: *brāhmaṇa* (brahman), *kṣatriya*, and *vaiśya*. See Volume I, Glossary of Sanskrit Terms.

47 A *kṣatriya* is a member of the military or ruling class, the second of the four castes. See Volume I, Glossary of Sanskrit Terms.

48 Again, this refers to Master Vasumitra and the five hundred arhats who compiled the *Abhidharmamahāvibhāṣā-śāstra* at the Fourth Council, held in the kingdom of Kaniṣka.

49 *Ninpō,* "indulgence toward the Dharma," is traditionally interpreted as an expression of the state in which a person recognizes the Four Noble Truths. *Nin* represents the Sanskrit *kṣānti,* which Monier-Williams' *Sanskrit-English Dictionary* defines as "patience, indulgence; the state of saintly abstraction." At the same time, it can be interpreted as representing a different character pronounced *nin,* meaning "recognition." See Volume I, Glossary of Sanskrit Terms.

[50] The *Higekyō* (the Chinese translation of the *Karuṇāpuṇḍarīka-sūtra*) actually lists only three hundred and thirty-five vows. In Chapter Twelve (Vol. I), *Kesa-kudoku,* Master Dōgen also quotes vows from the *Higekyō* and refers to the five hundred great vows.

[51] *Zenkon,* "good roots," means good actions as the roots of happiness.

[52] The Ten Serious Prohibitions are included in the sixteen bodhisattva precepts which, by Master Dōgen's time, were taken by both monks and laypeople in China and Japan. These sixteen precepts are a condensed version of the two hundred and fifty precepts observed by monks and the three hundred and forty-eight precepts observed by nuns in Hinayana Buddhism. (See Chapter Ninety-four, *Jukai*).

[53] *Daishūkyō* (Sanskrit: *Mahāsaṃnipāta-sūtra*), fascicle 53.

[54] *Hōsshin,* "Dharma body," from the Sanskrit *dharmakāya,* means a buddha's body seen as an inclusive entity with real value or meaning. See Volume I, Glossary of Sanskrit Terms. *Hōjin,* "reward body," from the Sanskrit *saṃbhogakāya* (lit., "enjoyment body"), means the concrete physical body seen as the result of actions and circumstances in the past. See Volume II, Glossary of Sanskrit Terms.

[55] The three evil states are the states of beings in hell, hungry ghosts, and animals.

[56] *Nehan-in,* "seal of nirvana," is the fourth of four *hō-in,* "Dharma seals" (Sanskrit: *dharmoddāna*), which are 1) all is suffering, 2) all *dharma*s are without self, 3) all actions are inconstant, and 4) the quiet and still state of nirvana. These four Dharma seals, or concrete characteristics of the Buddha-Dharma, are said to distinguish the teaching of Buddhism from non-Buddhism.

[57] *Daishūkyō,* fascicle 53.

[58] *Daihatsunehangyō* (*Sutra of the Great Demise;* Sanskrit: *Mahāparinirvāṇa-sūtra*), fascicle 23.

[59] Śāriputra, who died while the Buddha was still alive, was one of the Buddha's ten great disciples. The *Prajñāpāramitāhṛdaya-sūtra* (more commonly known as the *Heart Sutra*) is addressed to Śāriputra, and represents the core teachings of all Sanskrit Prajñāpāramitā literature. See Chapter Two (Vol. I), *Maka-hannya-haramitsu.*

[60] *Makahannyaharamitsukyō,* fascicle 1. The *Makahannyaharamitsukyō* is Kumārajīva's translation of the *Pañcaviṃśatisāhasrikāprajñāpāramitā-sūtra.*

[61] *Daihannyaharamitsukyō,* fascicle 3. The *Daihannyaharamitsukyō,* translated from Sanskrit into Chinese by Xuanzang in 659, is a six hundred-fascicle collection of the sixteen Prajñāpāramitā sutras which make up the great bulk of Prajñāpāramitā literature. The second of these sixteen sutras is the *Pañcaviṃśatisāhasrikāprajñāpāramitā-sūtra.*

[62] Siddhārtha; lit., "he who has fulfilled the aim (of his coming)," was the Buddha's given name as a prince.

[63] Chandaka was a servant employed by King Śūddhodana as Prince Siddhārtha's charioteer.

[64] *Maṇi* are pearls or jewels.

[65] *Utpala* is a blue lotus.

[66] *Butsuhongyōjikkyō,* fascicle 18. The *Butsuhongyōjikkyō* is a sixty-fascicle biography of the Buddha translated into Chinese by Jñānagupta.

[67] *Jōgoten,* "Heavens of Pure Abiding," are described as the realm where an *anāgāmin* (non-returner) is reborn. There are said to be five of these heavens, located in the fourth *dhyāna* heaven in the world of matter.

[68] When a person leaves family life and realizes the state of buddha, that person's social standing and gender are irrelevant.

[69] Dhītika was a native of Magadha. He eventually succeeded Master Upagupta, becoming the fifth patriarch in India.

[70] In other words, the mind is realized in each moment of the present.

[71] *Jōdō. Jō* means constant, usual, or normal. *Dō,* "Way," frequently represents the Sanskrit *bodhi,* which means the Buddhist state of truth. See Volume I, Glossary of Sanskrit Terms.

[72] The causes of the state of buddha.

[73] *Keitokudentōroku,* chap. 1.

[74] *Jōhō. Jō,* "usual," appears in Master Dhītika's phrase. *Jōdō,* "normal state of truth"; see note 71. *Hō* means method or Dharma.

[75] *Jō,* as in notes 71 and 74.

[76] Hō-shōgon-ō, "Treasure Adornment." The Sanskrit equivalent is probably Ratnavyūharāja.

[77] Śrāvastī was the capital of the ancient Indian kingdom of Kośala.

[78] The Sanskrit *vandana* means to venerate or to perform an act of veneration.

[79] *Zaike-shukke.* He remained at home in the royal palace but formally became a monk.

[80] Saṃghanandi means "Sangha Joy."

[81] Zenrita represents the sound of the Sanskrit Rāhulata. Not much is known about his life history.

[82] *Enjaku* stands for *enza-jakujō,* "settled sitting in quietness," an expression for zazen. *En* is used interchangeably with *an,* which means peaceful, stable, or settled.

[83] The Sanskrit equivalent of Madai is Madhi. This story is quoted from the *Keitokudentōroku,* chap. 2.

[84] The five desires correspond to the five senses: desires for sights, sounds, smells, tastes, and sensations.

[85] Daisō and Shukusō were Tang dynasty emperors who lived at the time of Master Nan'yō Echū. See Chapter Eighty, *Tashintsū.*

[86] Ro *koji.* Ro was the family name of Master Daikan Enō, the Sixth Patriarch in China. The story of him leaving his mother is recorded in Chapter Thirty (Vol. II), *Gyōji.* The concept *koji,* which represents the Sanskrit *gṛhaparti,* "householder," is explained in Chapter Eight (Vol. I), *Raihai-tokuzui.* See Volume I, Glossary of Sanskrit Terms.

[87] Layman Hōun (?–808). Originally a disciple of Master Sekitō Kisen, he later received the Dharma from Master Baso Dōitsu, although he never became a monk. See also Chapter Seventy-three, *Sanjūshichi-bon-bodai-bunpō; Shinji-shōbōgenzō,* pt. 1, nos. 5, 88, 99.

[88] *Mushō* means "without appearance" or "non-birth." In the latter meaning, it is sometimes used as a synonym for nirvana. In the former meaning, "without appearance" describes 1) the eternity of time, which is without a beginning; and 2) the reality of the present moment, which is cut off from the past and future and therefore without appearance or disappearance. See also the discussion in Chapter Twenty-three (Vol. II), *Gyōbutsu-yuigi.*

[89] *Tenshōkōtōroku,* chap. 8.

[90] *Keitokudentōroku,* chap. 7.

[91] Master Rinzai Gigen (c. 815–867), successor of Master Ōbaku Kiun.

[92] In modern-day Hopeh province in northeast China.

[93] *Rinzaieshōzenjigoroku.*

[94] The term *parinirvāṇa,* "complete extinction," represents the Buddha's death, as distinct from nirvana, "extinction," which represents the state of nonattachment that the Buddha realized during his lifetime. See Volume I, Glossary of Sanskrit Terms.

[95] One of the ten powers of a Tathāgata. See note 100.

[96] Zenshō, lit., "Good Star," represents the Sanskrit Sunakṣatra. It is said that Sunakṣatra served the Buddha as an attendant monk but later returned to the secular world and slandered the Buddha and his teaching. The *Daihatsunehankyō* cites him as an example of an *icchantika* (one who pursues personal desires in the extreme), in whom arose the wrong view that there is no Buddha, Dharma, or nirvana. As a result, he fell into Avīci Hell even during his lifetime.

[97] Nanda was the son of the Buddha's father, King Śuddhodana, by Śuddhodana's second wife, Mahāprajāpatī. The Buddha's mother, Mahāmāyā, died soon after the Buddha's birth.

[98] Suggests other members of the Śākya clan who were in line to become king.

[99] The four *dhyāna*s are a categorization of the state in zazen into four stages. See Chapter Ninety, *Shizen-biku.*

[100] *Nyorai-gusoku-jūriki,* "ten powers with which a Tathāgata is equipped," represents the Sanskrit *daśa-tathāgata-balāni.* See Glossary of Sanskrit Terms. A traditional interpretation of the ten powers is as follows: 1) knowing right and wrong, 2) knowing which karmic effects follow from which causes, 3) knowing the various balanced states (four *dhyāna*s, eight states of liberation, three *samādhi*s, etc.), 4) knowing the superior or inferior qualities of others, 5) knowing the desires of others, 6) knowing the states of others, 7) knowing the destinations of others (nirvana, hell, etc.), 8) knowing the past; 9) knowing life and death, 10) knowing how to end excesses.

[101] *Daihatsunehankyō,* fascicle 33.

[102] *Dan-zenkon,* "cutter of good roots," represents the Sanskrit *icchantika,* which means one who pursues to the end his or her personal wishes, desires, or inclinations, and who therefore has no belief in the Buddha and no interest in doing good and not doing wrong. See Volume II, Glossary of Sanskrit Terms.

[103] *Goketsu.* The five fetters, according to one interpretation, are: 1) greed, 2) anger, 3) conceit, 4) envy, and 5) meanness. At the same time, *ketsu,* "that which ties or hinders," represents the Sanskrit *kleśa,* "affliction." The Vijñānavāda school enumerates six *mūla-kleśa* or fundamental afflictions: 1) *rāga* (vehement desire), 2) *pratigha* (anger), 3) *mūḍha* (confusion), 4) *māna* (self-conceit), 5) *vicikitsā* (doubt), and 6) *dṛṣṭi* (wrong views). Sometimes the former five are regarded as one group, and the five wrong views, *pañca dṛṣṭayah,* are regarded as a second group. See Volume I, Glossary of Sanskrit Terms.

[104] *Gokon* ("five roots"), from the Sanskrit *pañcendriyāṇi.* In Sanskrit they are: 1) *śraddhā* (belief), 2) *vīrya* (diligence), 3) *smṛti* (mindfulness), 4) *samādhi* (the balanced state), and 5) *prajñā* (wisdom). See Glossary of Sanskrit Terms. These roots of good conduct are listed in Chapter Seventy-three, *Sanjūshichi-bon-bodai-bunpō,* and in the penultimate chapter of the twelve-chapter edition of the *Shōbōgenzō, Ippyakuhachi-hōmyōmon* (see Appendix III).

[105] *Kiseinhongyō,* fascicle 4. The literal meaning of *ki-se-in-hongyō* is "Sutra of Past Occurrences of Causes in the World."

[106] The *uḍumbara* is a kind of mulberry tree that grows in India. Its flowers form a peel, so it appears to have no flowers. Ancient Indians used the *uḍumbara* flower as a symbol of something very rare, saying that the flower bloomed only once every three thousand years. See Chapter Sixty-eight (Vol. III), *Udonge.*

[107] *Ōsen,* literally, "Yellow Spring." In the Daoist tradition in China, yellow represents the earth.

[108] *Shi-e,* "four reliances," are listed in the *Daijōgishō,* fascicle 2.

[109] *Chinkiyaku.* The *Zengaku-daijiten* says that this referred to medicines that had fallen

out of use in secular society, such as compounds made from the feces and urine of cattle.

110 *Isshō-furi-sōrin.* The words of Master Jōshū Jūshin. See Chapter Thirty-nine (Vol. II), *Dōtoku.*

111 Aniruddha was a cousin of the Buddha and one of the Buddha's ten great disciples, said to be foremost in supernatural vision. He lost his eyesight but was excellent at seeing intuitively.

112 This may refer to Mahānāma, who, like Ānanda and Aniruddha, was a son of King Śuddhodana's brother Droṇodana (but is said not to have become a monk). Or it may refer to Mahānāma-Koliya, who was one of the five *bhikṣu*s to whom the Buddha delivered his first preaching (but was of the Koliya clan, not the Śākya clan).

113 Bhadrika was one of the five *bhikṣu*s. He belonged to the Śākya clan.

114 King Siṃhahanu, lit., "Having the Jaws of a Lion," was the name of the father of King Śuddhodana and the grandfather of Gautama Buddha.

115 *Sangai,* "triple world," in this case means the whole world or the whole universe.

116 The republic of the Licchavi tribe, with its capital at Vaiśālī, was one of the main republics of the central Gangetic plain in the Buddha's time.

117 *Mitsugyo-daiichi,* literally, "number one in exact conduct." Each of the Buddha's ten great disciples was known as the foremost in some virtue. Rāhula was said to be foremost in exact observance of *śīla* (precepts).

118 Kōshi was an ancient state of southern India. The Sanskrit is probably Kanchipuram.

119 *Zen'enshingi,* fascicle 1. This quotation also appears in Chapter Eighty-three, *Shukke;* Chapter Ninety-four, *Jukai.*

120 *Sōrin,* lit., "clump of forest," from the Sanskrit *piṇḍavana,* suggests a Buddhist monastery as a place where monks are clustered together. See also note 110; Glossary of Sanskrit Terms.

121 Trees and shrubs of the genus *Gardenia* have fragrant, showy white or yellow flowers.

122 Even in those Buddhist monasteries where the precepts were not obeyed strictly, Master Dōgen still felt something in the life of Buddhist monks that was valuable and beyond the profane situations of the secular world.

123 1255. This is one of the chapters of the twelve-chapter edition of the *Shōbōgenzō* written by Master Dōgen in the last years of his life. Master Dōgen died in 1253. He had given a short lecture on leaving family life (Chapter Eighty-three, *Shukke*) in 1246. It seems likely that, with a view to giving a longer lecture on the merit of leaving family life, Master Dōgen selected many relevant excerpts from sutras and prepared comments on them, and that after Master Dōgen's death his successor Master Koun Ejō edited Master Dōgen's draft and added this concluding note.

[Chapter Eighty-seven]

Kuyō-shobutsu

Serving Offerings to Buddhas

Translator's Note: Kuyō *means "to serve offerings,"* shobutsu *means "buddhas," and so* kuyō-shobutsu *means "to serve offerings to buddhas." There is a tradition in Buddhism of believers serving offerings to buddhas, that is, people who have attained the truth. It is a very natural action, therefore, to serve offerings to buddhas. People who have a purely spiritual viewpoint may feel it unnecessary to serve material offerings, believing that religious reverence is sufficient. Buddhism, however, is not a spiritual religion but a religion of reality, and so it reveres conduct. Thus Buddhism values the action of making real offerings, and affirms the serving of offerings as a demonstration of sincere belief, whether or not the offerings are materially valuable or not. The value is in the serving of the offering itself, which is just Buddhist conduct.*

[127] The Buddha said:

> If there were no past ages,
> There could be no past buddhas.
> If there were no past buddhas,
> There would be no leaving family life and receiving ordination.[1]

Clearly remember, in the three ages,[2] without fail, buddhas exist. Now, with regard to past buddhas, do not say that they have a beginning, and do not say that they have no beginning. If we falsely suppose the existence or nonexistence of a beginning and an end, we are not learning the Buddha-Dharma at all. Those who serve offerings[3] to past buddhas and, leaving family life, follow and obey them, inevitably become buddhas. They become buddhas by virtue of serving buddhas. How could living beings who have never served offerings to even a single buddha themselves become buddha? There can be no becoming buddha without cause.

[129] The *Butsuhongyōjikkyō* (chapter 1, "Serving Offerings")[4] says:

> The Buddha told Maudgalyāyana,[5] "I remember in the past, in the orders of countless infinite World-honored Ones, I planted many good roots and sought after *anuttara samyaksaṃbodhi.*
>
> "Maudgalyāyana! I remember in the past, I assumed the body of a sacred wheel-turning king and met thirty *koṭi*s of buddhas, all who shared one name and were named Śākya. The Tathāgata[6] and a host of *śrāvaka*s worshiped them, waited upon them, venerated them, and served offerings to them, furnishing them with the four things: namely, clothes, food and drink, bedding, and medicine. At that time those buddhas did not give me the affirmation that 'You will attain *anuttara samyaksaṃbodhi,* and [become] Understander of the World, Teacher of Gods and Human Beings, and World-honored Buddha. In a future age you will be able to realize the right state of truth.'
>
> "Maudgalyāyana! I remember in the past, I assumed the body of a sacred wheel-turning king and met eight *koṭi*s of buddhas, all who shared one name and were named Burning Torch.[7] The Tathāgata and a host of *śrāvaka*s worshiped and venerated them and served them offer-
> 285b ings of the four things: namely, clothes, food and drink, bedding, and medicine; and banners, canopies, flowers, and incense. At that time those buddhas did not give me the affirmation that 'You will attain *anuttara samyaksaṃbodhi,* and [become] Understander of the World, Teacher of Gods and Human Beings, and World-honored Buddha.'
>
> "Maudgalyāyana! I remember in the past, I assumed the body of a sacred wheel-turning king, and met three *koṭi*s of buddhas, all who shared one name and were named Puṣya. The Tathāgata and a host of *śrāvaka*s furnished them completely with offerings of the four things. At that time those buddhas did not give me the affirmation that 'You will become buddha.'"

[131] Besides these, he served offerings to innumerable other buddhas. In the body of a sacred wheel-turning king he would invariably have ruled four continents; materials for serving offerings to buddhas, truly, must have been plentiful. If he was a great wheel-turning king he would have been the king of a three-thousandfold world; the service of offerings at that time would

be beyond the imagination of common [people] today. Even if the Buddha explained it, it might be hard to comprehend.

[131] The *Butsuzōkyō*[8] (chapter 8, "The Pure View") says:

> The Buddha told Śāriputra,[9] "I remember in the past, seeking after *anuttara samyaksaṃbodhi,* I met thirty *koṭi*s of buddhas, all named Śākyamuni. I then, for every one of them, became a sacred wheel-turning king and throughout a lifetime, for the purpose of seeking after *anuttara samyaksaṃbodhi,* I served to buddha and disciples offerings of clothes, food and drink, bedding, and medicine. Yet those buddhas did not affirm me [by saying,] 'In a coming age you will be able to become buddha.' Wherefore? Because I had expectation of gain.[10]
>
> "Śāriputra! I remember in the past, I was able to meet eight thousand buddhas, all named Constant Light.[11] I then, for every one of them, became a sacred wheel-turning king and throughout a lifetime, for the purpose of seeking after *anuttara samyaksaṃbodhi,* I served 285c
> to buddha and disciples offerings of clothes, food and drink, bedding, and medicine. Yet those buddhas did not affirm me [by saying,] 'In a coming age you will be able to become buddha.' Wherefore? Because I had expectation of gain.
>
> "Śāriputra! I remember in the past I met sixty thousand *koṭi*s of buddhas, all named Brightness.[12] I then, for every one of them, became a sacred wheel-turning king and throughout a lifetime, for the purpose of seeking after *anuttara samyaksaṃbodhi,* I served to buddha and disciples offerings of clothes, food and drink, bedding, and medicine. Yet those buddhas also did not affirm me [by saying,] 'In a coming age you will be able to become buddha.' Wherefore? Because I had expectation of gain.
>
> "Śāriputra! I remember in a past age I met three *koṭi*s of buddhas, all named Puṣya. I then, for every one of them, became a sacred wheel-turning king and served offerings of the four things. All did not affirm me—because I was expecting gain.
>
> "Śāriputra! I remember in a past age I was able to meet eighteen thousand buddhas, all named Mountain King.[13] The *kalpa* was called the 'upper eight.' In the orders of all these eighteen thousand buddhas,

I shaved my hair and dyed a robe, and I trained in *anuttara samyak-saṃbodhi.* All did not affirm me—because I was expecting gain.

"Śāriputra! I remember in a past age I was able to meet five hundred buddhas, all named Flowers Above.[14] I then, for every one of them, became a sacred wheel-turning king and served offerings of every kind to the buddhas and their disciples. All did not affirm me—because I was expecting gain.

"Śāriputra! I remember in the past I was able to meet five hundred buddhas, all named Majestic Virtue.[15] I served offerings to them all. All did not affirm me—because I was expecting gain.

"Śāriputra! I remember in a past age, I was able to meet two thousand buddhas, all named Kauṇḍinya.[16] I then, for every one of them, became a sacred wheel-turning king and served to the buddhas offerings of every kind. All did not affirm me—because I was expecting gain.

"Śāriputra! I remember in a past age, I met nine thousand buddhas, all named Kāśyapa. I served offerings of the four things to the buddhas and their hosts of disciples. All did not affirm me—because I was expecting gain.

"Śāriputra! I remember in the past, for ten thousand *kalpa*s no
286a buddha appeared. In the first five hundred *kalpa*s of that period, there were ninety thousand *pratyekabuddha*s. Throughout lifetimes I served them all offerings of clothes, food and drink, bedding, and medicine; and I worshiped and praised them. In the next five hundred *kalpa*s, I served offerings of the four things to a further eighty-four thousand *koṭi*s of *pratyekabuddha*s, and I worshiped and praised them.

"Śāriputra! After these thousand *kalpa*s there were no more *pratyekabuddha*s. I then died in Jambudvīpa and was born in a Brahmā world, becoming Great King Brahmā. Thus I proceeded for five hundred *kalpa*s, always being born in a Brahmā world and becoming Great King Brahmā, never being born in Jambudvīpa. After these five hundred *kalpa*s, I was born down in Jambudvīpa, and I governed Jambudvīpa. [But] when my life ended I was born in the Heaven of the Four Quarter Kings.[17] When my life there ended, I was born in Trāyastriṃśa Heaven,[18] becoming Śakra-devānām-indra. Thus I proceeded, completing five hundred *kalpa*s [before] being born in Jambudvīpa,

[then] completing five hundred *kalpa*s being born in a Brahmā world and becoming Great King Brahmā.

"Śāriputra! In nine thousand *kalpa*s, only once was I born in Jambudvīpa. For nine thousand *kalpa*s I was born only in the heavens above. At the time of the holocaust which ends a *kalpa*, I was born in the Heaven of Luminous Sound,[19] [but] once the world was created I was again born in a Brahmā world. For nine thousand *kalpa*s, I was never [again] born among human beings.

"Śāriputra! In these nine thousand *kalpa*s, there were no buddhas or *pratyekabuddha*s, and many living beings fell into evil ways.

"Śāriputra! After the passing of these ten thousand *kalpa*s, there appeared in the world a buddha named Universal Protector Tathāgata,[20] One who Deserves Offerings,[21] Rightly All-enlightened One,[22] One who is Perfect in Knowledge and Action,[23] One who has Fared Well,[24] Understander of the World,[25] Supreme One,[26] Controller of Humans,[27] Teacher of Gods and Human Beings,[28] World-honored Buddha.[29] At that time, when my life finished in a Brahmā world and I was born in Jambudvīpa, I became a sacred wheel-turning king named Communal Heaven,[30] whose human lifespan was ninety thousand years. I spent [this] lifetime serving offerings of all kinds of comforts to that buddha and to ninety *koṭi*s of *bhikṣu*s for ninety thousand years, for the purpose of seeking after *anuttara samyaksaṃbodhi.* This buddha, Universal Protector, also did not affirm me [by saying,] 'In a coming age you will be able to become buddha.' Wherefore? [Because] at that time, I could not fully understand that all *dharma*s are real form, and I was greedily attached to the gaining view of the calculating self.

"Śāriputra! During that *kalpa* there appeared a hundred buddhas, each named differently. I then, for every one of them, became a sacred wheel-turning king and spent a lifetime serving offerings to buddhas and disciples, for the purpose of seeking after *anuttara samyaksaṃ-* 286b
bodhi. Yet these buddhas also did not affirm me [by saying,] 'In a coming age you will be able to become buddha.' This was because I was expecting gain.

"Śāriputra! I remember in the past, during the seven hundredth *asaṃkhya* of *kalpa*s, I was able to meet a thousand buddhas, all named

Jambūnada.[31] I spent lifetimes serving them offerings of the four things. They also did not affirm me—because I was expecting gain.

"Śāriputra! I remember in the past, again during the seven hundredth *asaṃkhya* of *kalpa*s, I was able to meet six hundred and twenty myriad buddhas, each named Seeing All Forms.[32] I then, for every one of them, became a sacred wheel-turning king, and throughout a lifetime I served offerings of all comforts to buddhas and disciples. They also did not affirm me—because I was expecting gain.

"Śāriputra! I remember in the past, again during the seven hundredth *asaṃkhya* of *kalpa*s, I was able to meet eighty-four buddhas, all named Imperial Form.[33] I then, for every one of them, became a sacred wheel-turning king, and throughout a lifetime I served offerings of all comforts to buddhas and disciples. They also did not affirm me—because I was expecting gain.

"Śāriputra! I remember in the past, again during the seven hundredth *asaṃkhya* of *kalpa*s, I was able to meet fifteen buddhas, all named Sun Bright.[34] I then, for every one of them, became a sacred wheel-turning king, and throughout a lifetime I served offerings of all comforts to buddhas and disciples. They also did not affirm me—because I was expecting gain.

"Śāriputra! I remember in a past age, again during the seven hundredth *asaṃkhya* of *kalpa*s, I was able to meet sixty-two buddhas, all named Good Serenity.[35] I then, for every one of them, became a sacred wheel-turning king, and throughout a lifetime I served them offerings of all comforts. They also did not affirm me—because I was expecting gain.

"Thus I proceeded until I met Buddha Constant Light,[36] and instantly attained realization of nonappearance.[37] Immediately [Buddha Constant Light] affirmed me, saying, 'In an age to come, after the passing of *asaṃkhya kalpa*s, you will be able to become a buddha named Śākyamuni Tathāgata, One Who Deserves Offerings, Rightly All-enlightened One, One Who Is Perfect in Knowledge and Action, One Who Has Fared Well, Understander of the World, Supreme One, Controller of Humans, Teacher of Gods and Human Beings, World-honored Buddha.'"

[141] From meeting in the beginning with thirty *koṭi*s of Śākyamuni buddhas and serving offerings to them throughout lifetimes until meeting 286c with Constant Light Tathāgata, in all cases he constantly spends lifetimes serving offerings in the body of a sacred wheel-turning king. Sacred wheel-turning kings may often be more than eighty-thousand years of age. [His service of offerings] is the service of offerings of all kinds of comforts throughout a lifetime of sometimes ninety thousand years and [sometimes] eighty thousand years. "Constant Light Buddha" means Burning Torch Tathāgata.[38] [In both sutras] he meets thirty *koṭi*s of Śākyamuni Buddhas: the preaching of the *Butsuhongyōjikkyō* and the *Butsuzōkyō* are the same.

> [141] Śākya Bodhisattva in the first *asaṃkhya* met, attended, and served offerings to seventy-five thousand buddhas, the first named Śākyamuni and the last named Jewel Topknot.[39] In the second *asaṃkhya* he met, attended, and served offerings to seventy-six thousand buddhas, the first that same Jewel Topknot and the last named Burning Torch.[40] In the third *asaṃkhya* he met, attended, and served offerings to seventy-seven thousand buddhas, the first that same Burning Torch and the last named Excellent Reflection.[41] While cultivating the signs[42] and karma of different maturation[43] for ninety-one *kalpa*s, he met, attended, and served offerings to six buddhas, the first that same Excellent Reflection and the last named Kāśyapa.[44]

[142] In general, in his service of offerings to buddhas for three great *asaṃkhya*s of *kalpa*s, there was nothing spared at all, beginning with [his own] body and life, through kingdoms and cities, wives and children, the seven treasures, male and female [servants], and so on. It is beyond the common intellect. He served offerings of silver bowls filled to the brim with golden millet, or of gold and silver bowls filled to the brim with seven-treasure millet. Or he served offerings of azuki beans, or flowers of water and land, or sandalwood, aloes, and other incense. Or he served to the Buddha Burning Torch offerings of five-stalked blue lotus flowers bought for five hundred pieces of gold and silver.[45] Or he served this [buddha] with the offering of a deerskin robe.[46] As a general rule in making offerings to buddhas, it is not that we serve offerings of what might be essential to buddhas: with- 287a out delay, while life remains to us, without passing any time in vain, we serve

offerings. Of what benefit to buddhas are even gold and silver? Of what benefit to buddhas are even incense and flowers? Rather, that [buddhas] accept is due to great kindness and great compassion in allowing living beings to increase merit.

[144] The *Mahāparinirvāṇa-sūtra*[47] (fascicle 22) says:

> The Buddha preached, "Good sons! I remember countless infinite *nayuta*s of *kalpa*s ago, when the world was called *sahā,* there was a World-honored Buddha named Śākyamuni Tathāgata, One Who Deserves Offerings, Rightly All-enlightened One, One Who Is Perfect in Knowledge and Action, One Who Has Fared Well, Understander of the World, Supreme One, Controller of Humans, Teacher of Gods and Human Beings, World-honored Buddha. For many great assemblies he expounded the *Great Nirvana Sutra* like this. I at that time, turning from a place of good friends, heard that that the Buddha was going to preach the *Great Nirvana Sutra* to a great assembly. After I had heard this, my heart rejoiced, and I wanted to prepare a service of offerings. Being of humble abode and without possessions, I intended to barter my own body. Unfortunately it did not sell. Then, intending to return home, I met a man on the road and told him, 'I want to sell my body. Could you not buy me, sir?'
>
> "The man replied, 'The work I have at my home is beyond human endurance. If you could do it, I would buy you.'
>
> "I then asked him, 'What work is there that is beyond human endurance?'
>
> "Veritably, that man replied, 'I have a terrible illness, for which a good doctor has prescribed [the following] medicine: I am to take, daily, three pounds of human flesh. If you can really supply me with three pounds of your body's flesh every day, I will give you five gold coins.'
>
> "Then, having heard this, I rejoiced in my heart. I told him further, 'If you give me the coins and allow me seven days, when I have finished my own business, I will be obliged to return at once and work for you.'
>
> "Veritably, that man replied, 'Seven days is impossible. If you are able to do exactly as [I have] described, I will permit you one day.'

"Good sons! I then took those coins and returned to the place of the Buddha. I bowed my head and face to his feet and offered to him all that I possessed. After that, with a sincere mind, I listened to this sutra. At this time, being dull and stupid, although I was able to hear the sutra, I was only able to receive and retain the words of one verse: 287b

The Tathāgata experienced nirvana,
And forever eradicated life and death.
If, with sincerity, you listen,
Constantly you will attain boundless joy.

"After receiving this verse, I went straight back to the home of that sick man. Good sons! Although then I indeed gave him three pounds of flesh every day, with remembrance of the verse as a direct and cooperating cause, I completed a month without feeling pain and without missing a day. Good sons! Due to this direct and cooperating cause, the illness was cured and my own body healed without even a scar. At that time, seeing that my body was perfectly sound, I instantly established the will to *anuttara samyaksaṃbodhi.* The power of even a single verse can be like this; how much more might be [the power] of completely receiving, retaining, reading, and reciting [the sutra]! Seeing that this sutra has such efficacy, I established the will over and over, and vowed that in future, if I were able to realize the Buddhist truth, I would be named Śākyamuni Buddha. Good sons! It is by virtue of the direct and cooperating influence of this single verse that I am today caused to expound [the sutra] completely to the gods and human beings in the great assembly. Good sons! Therefore this heavenly state of nirvana is unthinkable. It accomplishes countless and infinite merits. Just this is the profound secret treasury of the buddha-tathāgatas."

[148] The bodhisattva of that age who sold his body is the antecedent of the Śākyamuni Buddha of the present age. By referring to other sutras [we can know that] the beginning of the first *asaṃkhya* of *kalpa*s was the time when he served offerings to the old Śākyamuni Buddha. In that age he was a tiler, and his name was Great Brightness. When he served offerings to the old Śākyamuni Buddha and disciples, he made offerings of three kinds: straw cushions,[48] sugared drinks, and torches.[49] At that time he made the following

vow: "[My] national land, name, lifespan, and disciples shall be exactly the same as those of this Śākyamuni Buddha." The vow he made then has already
287c been realized today. Therefore, when thinking of serving offerings to buddhas, never say that your body is destitute, and never say that your household is destitute. [This story of] selling one's own body in order to serve offerings to buddhas is the right Dharma of the present Great Master Śākyamuni. Who could not be overjoyed by it? In it [the bodhisattva] meets a taskmaster who every day slices off three pounds of body flesh: [this] would be beyond the endurance of any other person, even a friend in virtue. Yet aided by a profound will to serve offerings, [the bodhisattva] possesses the virtue [described] now. Our listening now to the Tathāgata's right Dharma may be body flesh from that distant age being distributed. The present four-line verse is beyond being traded for five gold coins. During three *asaṃkhya*s [of *kalpa*s] or one hundred great *kalpa*s, in the reception of lives and the relinquishment of lives, it has not been forgotten; and in the orders of that buddha and this buddha it has continued to be substantiated: truly, it may possess unthinkable virtue. Disciples to whom the Dharma has been bequeathed should receive and retain it with profound humility. The Tathāgata himself has already proclaimed that "The power of even a single verse can be like this." [The virtue of the verse] may be immensely profound.

[150] The *Lotus Sutra* says:

> If people, to stupas and shrines,
> To jewel images and painted images,
> With flowers, incense, banners, and canopies
> Reverently serve offerings;
> [Or] if they cause others to make music,
> To beat drums, to blow horns and conchs,
> [To play] panpipes, flutes, lutes, lyres,
> Harps, gongs, and cymbals,
> And many fine sounds such as these
> They bring forth entirely as offerings;
> Or [if] with joyful hearts,
> They sing the praises of the Buddha's virtue,
> Even in one small sound,
> They all have realized the Buddha's truth.

If people whose mind is distracted
With even a single flower
Serve offerings to a painted [buddha] image,
They will gradually see numberless buddhas.
Again, people who do prostrations
Or who simply join palms,
Even those who raise a hand
Or slightly lower the head, 288a
And thus serve an offering to an image
Will gradually see countless buddhas,
Will naturally realize the supreme truth,
And will widely save numberless multitudes.[50]

[151] This is the very brains and eyes of the buddhas of the three times, and we should strive headlong to meet the sages and emulate them. Do not pass time in vain! Great Master Sekitō Musai says, "Do not pass time in vain!"[51] Virtue like this, in every case, realizes buddha. Past, present, or future, it must be the same: there can never be two or be three.[52] People who, due to the cause of serving offerings to buddhas, realize the effect of becoming buddha, are like this.

[152] The ancestral master Nāgārjuna[53] said:

When we are pursuing the buddha-effect,
To praise a single verse,
To chant a single *"namas,"*[54]
To burn a single pinch of incense,
To offer a single flower:
Small actions like these,
Without fail, enable us to become buddha.[55]

Although this is the preaching of the ancestral master and Bodhisattva Nāgārjuna alone, we should devote our life to it. Still more, it is the preaching of Great Master Śākyamuni Buddha, as authentically transmitted and upheld by the ancestral master Nāgārjuna. That we now, climbing the treasure mountain of the Buddha's truth and entering the treasure ocean of the Buddha's truth, fortunately have obtained treasure, is most joyful. It may be the influence of vast *kalpa*s of offerings to buddhas. We must not doubt that

without fail, we are able to become buddha: it is assured. The preaching of Śākyamuni Buddha is like this.

> [153] Furthermore, there are cases of a small [direct] cause having a great effect, and of small circumstantial causes having great results. When we are pursuing the Buddha's truth, to praise one verse, to chant "*namas* buddha" once, or to burn one pinch of incense, inevitably enables us to become buddha. Still more, if we hear and know that all *dharma*s are real form,[56] beyond appearance and disappearance and beyond nonappearance and nondisappearance, then whatever causal and circumstantial karma we enact, we will never fail at all.[57]

The ancestral master Nāgārjuna has intimately received the authentic transmission of the World-honored One's preaching, which is as conspicuous as this. [This preaching] possesses the right and traditional transmission of the golden words of genuine truth. Even if it is the preaching of ancestral 288b master Nāgārjuna himself, it should not be compared with the preaching of other masters. That we have been able to meet his authentic transmission, and propagation, of that which the World-honored One displayed, is most joyful. Do not randomly compare these sacred teachings with the empty elaborations of common teachers of the Eastern Land.

[154] The ancestral master Nāgārjuna said:

> Furthermore, because buddhas revere Dharma, they serve offerings to Dharma and make the Dharma their teacher. Why? [Because] the buddhas of the three times all make "all *dharma*s are real form" into their teacher.

> [Someone] asks, "Why do they not serve offerings to the Dharma within their own bodies, but [only] serve offerings to the Dharma in others?" [I] answer: They follow the way of the world. When a *bhikṣu* wants to serve offerings to the treasure of Dharma, he does not serve offerings to the Dharma within his own body, but serves offerings to others who are retaining Dharma, who know Dharma, and who understand Dharma. Buddhas also are like this. Even though the Dharma is present in their own bodies, they serve offerings to the Dharma in other buddhas.

> [Someone] asks, "Given that buddhas do not seek to gain merit, for what reason do they serve offerings?" [I] answer: Buddhas, for countless *asaṃkhya*s of *kalpa*s, cultivate all virtues and constantly practice all forms of good, but not in pursuit of reward. Because they revere virtue [itself], therefore they perform the service of offerings. For instance when the Buddha was living there was a blind *bhikṣu* who, though his eyes saw nothing, sewed robes by his own hand. Once his needle came unthreaded and he said, "Is there any lover of merit who will thread the needle for me?" Then the Buddha came there and told the *bhikṣu*, "I am a person who loves merit, so I have come to thread your needle for you." This *bhikṣu* recognized the Buddha's voice. He promptly stood up, put on a robe, and bowed at the Buddha's feet. He said to the Buddha, "The Buddha has already fully accomplished virtue. Why did you say that you love merit?" The Buddha replied, "Although I have accomplished virtue already, I profoundly know the causes of virtue, the effects and results of virtue, and the power of virtue. That I now have attained preeminence among all living beings stems from this virtue. For this reason, I love it." The Buddha, having praised virtue for this *bhikṣu,* then spontaneously preached to him the Dharma. This *bhikṣu* attained purity of the Dharma-eye whose clarity was beyond eyes of flesh.[58]

[157] I heard this story long ago during a nighttime talk in the room of my late master. Thereafter I was able to check it against sentences of [the 288c
Dai]*chidoron.* The instruction of the ancestral master of the Dharma transmission had been clear and he had left nothing out. These sentences are in [the *Dai*]*chidoron* [fascicle] number 10. That the buddhas invariably treat "all *dharma*s are real form" as their great teacher is evident. Śākyamuni also approved the usual method of all the buddhas. Their treating "all *dharma*s are real form" as their great teacher means their service of offerings to and veneration of the Three Treasures of Buddha, Dharma, and Sangha. Buddhas, for countless *asaṃkhya*s of *kalpa*s, accumulate innumerable virtues and good roots without seeking any reward at all; they simply serve offerings in veneration of virtue itself. Having arrived at the state that is the buddha-effect of *bodhi,* they still love small [acts of] virtue, and so [the Buddha] threads the needle for the blind *bhikṣu.* If we hope to clarify the virtue that is the buddha-effect, the present story is an exact account of it. Therefore, the virtue

that is the buddha-effect of *bodhi,* and the truth that is "all *dharma*s are real form," are not as in the thoughts of common people in the world today. Common people today think that "all *dharma*s are real form" might apply to the commitment of wrongs, and they think that the buddha-effect of *bodhi* might only relate to gain.[59] False views like these, even if they see eighty thousand *kalpa*s, never escape the essentialist view of past *kalpa*s[60] and the trivialist view of future *kalpa*s.[61] How can they perfectly realize the "all *dharma*s are real form" that "buddhas alone, together with buddhas"[62] perfectly realize? The reason [they cannot] is that what "buddhas alone, together with buddhas" perfectly realize is just "all *dharma*s are real form."

> [159] Broadly there are ten kinds of service of offerings, namely: 1) serving offerings to a person, 2) serving offerings to a *caitya,* 3) serving offerings to what is actually present, 4) serving offerings to what is not actually present, 5) service of offerings performed by oneself,
> 289a 6) service of offerings performed by others, 7) serving offerings of property, 8) serving offerings of excellence, 9) untainted service of offerings, 10) serving offerings of attainment of the state of truth.[63]

[160] Among these, "Number 1, serving offerings to a person," is [explained] as follows: "Performing the service of offerings to a buddha's physical body is called serving offerings to a person."

> [160] Number 2: making offerings to a buddha's shrine is called serving offerings to a *caitya.*[64] The *Sōgiritsu*[65] says, "One containing bones[66] is called a stupa.[67] One without bones is referred to as a *caitya.*" Some say that both are called *caitya*s. Further, the Sanskrit word stupa,[68] pronounced *"chuba,"*[69] is here[70] translated as "square tomb" or "shrine." The Āgamas say *"shicha."*[71]

Whether we call it a stupa or whether we call it a *caitya,* it appears to be the same. On the other hand, Great Zen Master Nangaku [E]shi's[72] *Hokkesenbō*[73] says: "Wholeheartedly we bow in veneration to the *śarīra*s, to the images of honored ones, to the *caitya*s, to the wonderful stupas, and to the Tathāgata Abundant Treasures and the treasure stupa that is his whole body,[74] of worlds in the ten directions." Clearly, [in these words] *caitya*s and stupas, *śarīra*s and images of honored ones, seem to be separate.

[162] The *Sōgiritsu* (fascicle 33) says:

> Dharma regarding stupas: The Buddha was staying in the kingdom of Kośala and wandering. On one occasion a brahman who was plowing the earth saw the World-honored One going by. Holding his ox-stick on the ground for support, he bowed to the Buddha. The World-honored One, having seen this, smiled. The [accompanying] *bhikṣu*s said to the Buddha, "For what reason did you smile? We solely desire to hear."
>
> The Buddha then told the *bhikṣu*s, "This brahman now has bowed to two World-honored Ones."
>
> The *bhikṣu*s said to the Buddha, "Which two buddhas?"
>
> The Buddha told the *bhikṣu*s, "In his bowing to me, right under his stick there was a stupa of Kāśyapa Buddha."
>
> The *bhikṣu*s said to the Buddha, "We beg to see the stupa of Kāśyapa Buddha."
>
> The Buddha told the *bhikṣu*s, "You must request from this brahman this plot together with its mass of earth."
>
> The *bhikṣu*s at once requested it, whereupon the brahman at once donated it. Having obtained [the land], the World-honored One then manifested a seven-treasure stupa of Kāśyapa Buddha. Its height was one *yojana,* and the width of its front was half a *yojana.* The brahman, upon seeing it, immediately said to the Buddha, "World-honored One! My family name is Kāśyapa. This will be my Kāśyapa's stupa."
>
> Then the World-honored One, at that same abode, fashioned a
> stupa for Kāśyapa Buddha. The *bhikṣu*s said to the Buddha, "World- 289b
> honored One! May we contribute mud and earth, or not?"
>
> The Buddha said, "You may contribute them." Then he preached the following verse:
>
> Hundreds of thousands of pounds of pure gold,[75]
> Brought for almsgiving,
> Do not equal a single ball of mud
> Used, with devout mind, to build a Buddha's stupa.
>
> [164] At that time the World-honored One himself constructed the stupa for Kāśyapa Buddha. Its base was four-sided and was surrounded by a handrail. [The mound] was of circular construction, in

two layers, with square tusks protruding in the four [directions]. The top, which was decked with banners and canopies, showed a long spire of rings.[76] The Buddha said, "The method of building a stupa should be like this." The stupa had been completed. The World-honored One, because he venerated the buddhas of the past, then personally performed prostrations. The *bhikṣu*s said to the Buddha, "World-honored One! May we perform prostrations, or not?" The Buddha said, "You may." Then he preached the following verse:

> People's hundreds of thousands of [gifts of] gold,
> Brought for almsgiving,
> Do not equal one good mind
> Bowing in veneration to a Buddha's stupa.

[165] At that time people of the world, hearing that the World-honored One had built the stupa, came bearing incense and flowers to offer to the World-honored One. The World-honored One, because he served offerings to the buddhas of the past, then received the incense and flowers and took them to serve as offerings to the stupa. The *bhikṣu*s said to the Buddha, "May we serve offerings, or not?" The Buddha said, "You may." Then he preached the following verse:

> Hundreds of thousands of carts of pure gold,
> Brought for almsgiving,
> Do not equal one good mind
> With flowers and incense serving offerings to a stupa.

[165] At that time a great gathering came together like a cloud. The Buddha told Śāriputra, "You will preach the Dharma for [these] people." The Buddha then preached the following verse:

> Hundreds of thousands of Jambudvīpas,
> Filled with alms of pure gold,
> Do not equal one gift of Dharma[77]
> That causes others accordingly to train.

At that time, among those seated in the assembly, there were some who attained the truth. The Buddha then preached the following verse:

Hundreds of thousands of worlds,
Filled with alms of pure gold,
Do not equal one gift of Dharma
According to which we see the genuine truth.

[166] At that time the brahman attained indestructible belief. At once he set before the stupa a meal for the Buddha and the sangha. Then King Prasenajit,[78] upon hearing about the World-honored One building Kāśyapa Buddha's stupa, ordered seven hundred carts to be loaded with tiles and he visited the Buddha's place. He bowed his head and face to the [Buddha's] feet and said to the Buddha, "World-honored One! I desire to extend this stupa. May I do so, or not?" The Buddha said, "You may." The Buddha told the great king, "During a past age, at the time of Kāśyapa Buddha's *parinirvāṇa,* there was a king named Good Fortune[79] who intended to build a stupa of the seven treasures. Then a retainer said to the king, 'In a future age people who are against the Dharma will appear and will destroy this stupa, acquir- 289c
ing heavy sin. Solely I beseech you, Great King, make [the stupa] out of tiles, and cover the surface with gold and silver. If someone takes the gold and silver, the stupa will still be able to remain intact.' The king, as the retainer advised, built [the stupa] out of tiles and covered it with gold leaf. Its height was one *yojana,* and the width of its front was half a *yojana.* The handrail was made of copper. After seven years, seven months, and seven days [the stupa] was built. After its completion, [the king] served offerings of incense and flowers to [Kāśyapa] Buddha and to the sangha of *bhikṣu*s." King Prasenajit said to the Buddha, "That king was abundant with merit and he possessed rare treasures. Now I shall build, but I will not be able to equal that king." Immediately he started building and after seven months and seven days [the stupa] was complete. After completing [the stupa], [King Prasenajit] served offerings to the Buddha and to the sangha of *bhikṣu*s.

[168] The method of building a stupa: The base is four-sided and surrounded by a handrail. [The mound] is of circular construction, in two layers, with square tusks protruding in the four [directions]. The top is decked with banners and canopies, and shows a long spire of

rings. If [people] say that the World-honored One, having dispelled greed, anger, and delusion, [still] has recourse to such a stupa, for that they will acquire a sin [equal to] transgressing the Vinaya, because the karmic retribution will be heavy. This is called "the method of building a stupa."

[168] Stupa construction: When building a *saṃghārāma,*[80] first survey in advance good land to make into the site for a stupa. Stupas must not be located in the south and must not be located in the west. They should be located in the east or should be located in the north. The monks' land must not encroach on the Buddha's land, and the Buddha's land must not encroach on the monks' land. If a stupa is close to a forest [containing] corpses, and if dogs might carry in leftovers and desecrate the site, a perimeter fence should be built. Monks' quarters should be built in the west or in the south. Water from the monks' land must not be allowed to run onto the Buddha's land, [but] water from the Buddha's land may run onto the monks' land. A stupa should be built on a high and prominent site. It is not permissible, within the stupa perimeter, to wash or to dye robes or to dry them in the sun, or to wear leather shoes, or to cover the head, or to cover the shoulder,[81] or to hack and spit on the ground. If [people] speak as follows: "Does the World-honored One, already having dispelled greed, anger, and delusion, [still] need such a stupa?" then they will acquire a sin [equal to] transgressing the Vinaya, because the karmic retribution will be heavy. This is called "stupa construction."

[170] Stupa niches: At that time King Prasenajit visited the Buddha, bowed head and face at his feet, and said to the Buddha, "World-honored One! In building the stupa for Kāśyapa Buddha, may we make niches, or not?" The Buddha said, "You may. During a past age, after
290a Kāśyapa Buddha's *parinirvāṇa,* King Good Fortune erected a stupa for [Kāśyapa] Buddha, and in its four aspects he built niches. For their upper parts he fashioned images of lions and all sorts of colorful paintings; for their fronts he made railings. [The niches] were a place to put flowers. Inside the niches he hung banners and canopies." If people say that the World-honored One, having dispelled greed, anger, and delusion, still takes pleasure in his own glorification, they will acquire

a sin [equal to] transgressing the Vinaya and the karmic retribution will be heavy. This is called "stupa niches."

[171] Clearly we have seen that, in the state beyond the buddha-effect of *bodhi,* to erect a stupa to eternal buddhas and to perform prostrations and offerings to it, is the usual method of the buddhas. Episodes like this are numerous, but for the present I shall just quote this one. With respect to the Buddha-Dharma, the Existence school[82] is supreme, and within that [school] the Vinaya[83] is most fundamental. The Vinaya was first brought [to China] by Hokken,[84] after he had cleared a way through brambles and thorns to India and climbed Vulture Peak. The Dharma that has been authentically transmitted from patriarch to patriarch is exactly in conformity with the doctrine of existence.

[172] Number 3, to serve offerings to what is actually present, means directly to face the bodies of buddhas and *caitya*s, and to perform the service of offerings.

[172] Number 4, to serve offerings to what is not actually present, means widely to perform the service of offerings to buddhas and *caitya*s that are not actually present. That is to say, both in their presence and not in their presence, we serve offerings to buddhas and to *caitya*s and stupas: we also make offerings to buddhas and to *caitya*s and stupas that are not actually present. Serving offerings to what is actually present acquires great merits. Serving offerings to what is not actually present acquires great great merits, because the state is magnanimous and wide. Serving offerings to the present and the non-present [alike] acquires the greatest of great merits.

[173] Number 5, service of offerings performed by oneself, means serving offerings with one's own body to buddhas and to *caitya*s.

[173] Number 6, service of offerings performed by others to buddhas and to *caitya*s, means causing others, if they have some small possession, not to be lazy in offering it. That is to say, regarding service of offerings by self and by others, we do either one, equally. Service of offerings performed by oneself acquires great merits. Causing others to serve offerings acquires great great merits. Serving offerings [in the state of unity] of self and others acquires the greatest of great merits.

[174] In number 7, serving offerings of property to buddhas and
290b to *caitya*s, stupas, and *śarīra*s, there are said to be three kinds of property: 1) offerings of necessity goods,[85] namely clothing, food, and so on; 2) offerings of venerative goods, namely incense, flowers, and so on; and 3) offerings of decorative goods, namely all other treasures, adornments, and so on.

[174] In number 8, serving offerings of excellence, there are three kinds of excellence: 1) just devotedly to perform the service of miscellaneous offerings; 2) with pure believing mind, to believe in the weight of the Buddha's virtue and to serve offerings accordingly; and 3) while experiencing the will to transfer merit and the will to pursue the state of buddha, to perform the service of offerings.

[175] In number 9, untainted service of offerings, there are two kinds of untaintedness: 1) the mind being untainted, being free from all transgressions; and 2) property being untainted, being free from violations of the Dharma.

[175] Number 10 is serving offerings of attainment of the state of truth. That is to say, service of offerings following [realization of] the effect is called "serving offerings of attainment of the state of truth." The buddha-effect is the state to be attained, and the practice of serving offerings, which can attain that state, is [itself] called "attainment of the state of truth." Serving offerings of attainment of the state of truth is either called serving offerings of Dharma or called serving offerings of deeds. Within it there are three [categories]: 1) serving offerings of property may be serving offerings of attainment of the state of truth, 2) serving offerings of joy may be serving offerings of attainment of the state of truth, and 3) serving offerings of practice may be serving offerings of attainment of the state of truth.

The service of offerings to Buddha includes these ten services of offerings [listed] already. For Dharma and for Sangha similar categories also apply. Namely, to serve offerings to Dharma means to serve offerings to the teaching of principles and the methods of practice that the Buddha expounded, and also to serve offerings to volumes of the sutras. To serve offerings to Sangha means to serve offerings to all

sacred beings of the three vehicles, and to their *caitya*s, statues, and stupas, and to monks who are common people.

[177] Next, the mind in serving offerings is of six kinds: 1) the supreme mind of the field of happiness;[86] within the field of happiness, it produces the greatest excellence; 2) the supreme mind [that recognizes] benevolence; all virtuous joys have appeared by virtue of the Three Treasures; 3) the appearance of the mind that is supremely excellent among all living beings; 4) the mind that is as hard to meet as the *uḍumbara* flower;[87] 5) the singular and independent undivided mind [that is one with] the three-thousand-great-thousandfold world; 6) the mind that, in all worldly areas and areas beyond the world, is completely equipped with reliable criteria—for example, the Tathāgata, being in complete possession of worldly and world-transcendent methods, is able to provide for living beings a basis upon which to rely: this is called being completely equipped with reliable criteria. If with these six minds we serve offerings to the Three Treasures, even if it is only something small, we will be able to secure countless and infinite merits, how much more if that [offering] is plentiful?

[178] Such service of offerings we should perform unfailingly with sincere mind. 290c It has been performed without fail by the buddhas. Stories about it are evident throughout the sutras and Vinaya. At the same time, the Buddhist patriarchs themselves have personally handed down its authentic transmission. Days and months of waiting in attendance and doing work are just times of serving offerings. The standards for placement of statues and *śarīra*s, for serving offerings and doing prostrations, and for building stupas and building *caitya*s, have been authentically transmitted only in the house of the Buddhist patriarchs. They are not authentically transmitted to anyone other than the descendants of the Buddhist patriarchs. Further, if [standards] are not authentically transmitted in accordance with the Dharma, they will contravene the Dharma standards. When the service of offerings contravenes the Dharma standards, it is not genuine. If the service of offerings is not genuine, its merit is spare. Without fail we should learn, and receive the authentic transmission of, the method of serving offerings which accords with the Dharma. Zen Master Reitō[88] spent years and months tending to the site of

Sōkei's stupa; and the temple servant Ro,[89] not resting day or night, pounded rice to serve to the assembly: [these instances] were entirely the service of offerings in accordance with the Dharma. They are a small sample of such [instances], which I do not have time to quote extensively. We should serve offerings like this.

Shōbōgenzō Kuyō-shobutsu

A day during the summer retreat in the seventh year of Kenchō.[90]

Notes

[1] *Daibibasharon,* chap. 76. Also quoted in the preceding Chapter Eighty-six, *Shukke-kudoku.*

[2] *Sanze,* "three times"; past, present and future; eternity.

[3] *Kuyō,* "serving offerings," in Buddhist sutras represents the Sanskrit *pūjana.* See Glossary of Sanskrit Terms.

[4] The words in parenthesis are in small characters in the source text; they may have been added by a later editor.

[5] One of the Buddha's ten great disciples, foremost in mystical power.

[6] The Buddha is referring to himself.

[7] Nentō, "Burning Torch," represents the meaning of the Sanskrit Dīpaṃkara, the name of a mythical buddha.

[8] *Butsuzōkyō* (*Buddha's Treasury Sutra*), from the Sanskrit *Buddhapiṭakaduḥśīlanirgraha-sūtra.* Translated from Sanskrit into Chinese by Kumārajīva.

[9] One of the Buddha's ten great disciples.

[10] *Ushotoku* means "gain," or "to be after gain" (out to get something), or "expectation," or "grasping" (though it is not necessarily confined to grasping for material possessions). In this case, it means having an ulterior motive other than just serving offerings. The antonym *mushotoku,* "non-gaining," "nonattainment," or "non-expectation," appears in the *Heart Sutra.* See Chapter Two (Vol. I), *Maka-hannya-haramitsu.*

[11] Jōkō is another rendering of the Sanskrit name Dīpaṃkara. See note 7.

[12] Kōmyō, representing the Sanskrit Prabhā.

[13] San-ō. The Sanskrit name is Girirāja, or Śailendrarāja.

[14] Kajō. The Sanskrit name is Padmottara.

[15] Itoku. The Sanskrit name is probably Ādityateja.

[16] The Sanskrit Kauṇḍinya means "coming from Kuṇḍina." Kuṇḍina is the name of a *ṛṣi* (a legendary patriarchal Indian sage), and of a place.

[17] *Shi-ten-ō-den,* from the Sanskrit Cāturmahārājakāyikā, the first and lowest of the six heavens in the world of desire. It is said to be located halfway down the side of Mount Sumeru.

[18] Trāyastriṃśa Heaven is the second of the six heavens in the world of desire. The Sanskrit *trāyastriṃśa* means "thirty-three," referring to Śakra-devānām-indra who lives in the center of the heaven and the thirty-two gods who surround him.

[19] *Kō-on-ten,* from the Sanskrit Ābhāsvara, is one of the second group of eighteen heavens in the world of matter. Legend says that when gods in this heaven speak, pure light shines from their mouths and turns into words. However, because Ābhāsvara belongs in the world of matter, it may be interpreted as a less idealistic place than a Brahmā heaven.

[20] *Fushu-nyorai.* Fushu represents the meaning of an untraced Sanskrit name. *Nyorai,* "Thus Come" or "One Who Has Arrived at the State of Reality," represents the Sanskrit Tathāgata, which is the first of the ten epithets of a buddha. The other nine epithets follow.

[21] *Ōgu,* from the Sanskrit arhat.

[22] *Shōhenchi,* from the Sanskrit *samyaksaṃbuddha.*

[23] *Myōgyōsoku,* from the Sanskrit *vidyā-caraṇa-saṃpanna.*

[24] *Zenzei,* from the Sanskrit *sugata.*

[25] *Sekenge,* from the Sanskrit *lokavit.*

[26] *Mujōji,* from the Sanskrit *anuttara.*

[27] *Chōgo-jōbu,* from the Sanskrit *puruṣa-damya-sārathi.*

[28] *Tenninshi,* from the Sanskrit *śāstā-deva-manuṣyānām.*

[29] *Butsu-seson,* or "One in the State of Truth Who Is Honored by the World," from the Sanskrit buddha-bhagavat.

[30] Guten. The Sanskrit name has not been traced.

[31] In China and Japan this buddha is usually called Enbudan-gon, "Jambūnada Gold," representing the Sanskrit Jambūnada-suvarṇa.

[32] Ken-issai-gi. The Sanskrit name is probably Sārvathadarśa.

[33] Teiso. The Sanskrit name is Indradhvaja.

[34] Nichimyo. The Sanskrit name is Sūryacandra.

[35] Zenjaku. The Sanskrit name is probably Śānta.

[36] Dīpaṃkara Buddha.

[37] *Mushōnin* stands for *mushō-hō-nin,* which means indulgence toward, or realization of, the Dharma that is without appearance. *Nin* represents the Sanskrit *ksānti,* or "indulgence"; at the same time, *nin* can be interpreted as representing another character pronounced *nin,* meaning "recognition" or "realization." *Ninpō,* "indulgence toward the Dharma," is a traditional expression of the state in which a person realizes the Four Noble Truths. See Chapter Eighty-six, *Shukke-kudoku,* paragraph 91. *Mushō,* "nonappearance" or "non-birth," expresses the state, or teaching, or fact, of both instantaneousness and eternity.

[38] Master Dōgen identified the names Constant Light (the rendering of Dīpaṃkara used in the *Butsuzōkyō*) and Burning Torch (the rendering of Dīpaṃkara used in the *Butsuhongyōjikkyō*). See notes 7 and 11.

[39] Hōkei represents the meaning of the Sanskrit Ratnaśikhin.

[40] Dīpaṃkara.

[41] Shōkan represents the meaning of the Sanskrit Vipaśyin. Vipaśyin is the first of the seven ancient buddhas. In Chapter Fifteen (Vol. I), *Busso,* Vipaśyin Buddha is called Kōsetsu, "Universal Preaching."

[42] *Sō* refers to *sanjūnisō,* the thirty-two signs that distinguish the body of a buddha.

[43] *Ijuku-gō,* i.e., performing various good deeds. See Chapter Eighty-four, *Sanji-no-gō.*

[44] The sixth of the seven ancient buddhas, the last being Śākyamuni Buddha himself. *Kusharon* (*Abhidharmakośa-śāstra*), fascicle 18.

[45] The *Butsuhongyōjikkyō* says "For two *asaṃkhya kalpa*s he served offerings of seven blue lotus flowers to Buddha Burning Torch."

[46] Ibid. "He served offerings to Buddha Burning Torch by spreading a deerskin robe, and his own hair, over the mud."

[47] *Daihatsunehankyō* (*Sutra of the Great Demise*).

[48] *Sōza,* lit., "seats of grass," from the Sanskrit *tṛṇa-śayyā,* lit., "bed of grass."

[49] *Nentō,* lit., "burning torch" (as in the Chinese rendering of the name of Dīpaṃkara Buddha), in this case suggests small paper torches, tapers, or candles.

[50] *Lotus Sutra, Hōben* ("Expedient Means"). See LS 1.116.

[51] *Kōin muna*[*shiku*] *wata*[*ru koto*] *naka*[*re*] appears at the end of the verse *Sandōkai* by Master Sekitō Kisen (700–790), successor of Master Seigen Gyōshi.

[52] In other words, one law applies in the past, present, and future. The expression mirrors an expression in another part of *Lotus Sutra, Hōben.* See LS 1.106.

[53] The fourteenth patriarch in India, to whom the *Daichidoron* is attributed.

[54] The Sanskrit *namas* means "bowing," "obeisance," or "reverential salutation." In this case it suggests the reciting of devotions to Buddha, Dharma, and Sangha. See Chapter Eighty-eight, *Kie-sanbō.*

[55] *Daichidoron,* fascicle 7.

[56] *Shohō-jissō,* from LS 1.68, is the title of Chapter Fifty (Vol. III).

[57] *Daichidoron,* fascicle 7.

[58] *Daichidoron,* fascicle 10.

[59] *Ushotoku.* See note 10.

[60] *Hongō-honken,* the view that essences are eternal (e.g., the Platonic view), is a traditional expression of idealism. This view is more commonly represented as *jōken-gedō,* literally, "eternity-view non-Buddhism" (see, for example, Chapter Eighty-nine, *Shinjin-inga*).

[61] *Matsukō-makken* represents the materialist view, which is trivial because it does not recognize that good actions in the present will produce good effects in the future. This view is more commonly represented as *danken-gedō,* lit., "cutting-off–view non-Buddhism," that is, the nihilistic or materialistic view, which denies continuation into the future of the moral cause-and-effect relation. In the compound *honmatsu, hon* and *matsu* form a pair of opposites: beginning and end, substance and detail, origin and future, essence and trivialities, etc. Therefore the parallel expressions *hongō-honken* and *matsukō-makken* include a double play on words: *hon* means 1) essence, and 2) past; *matsu* means 1) trivialities, and 2) future.

[62] *Yui-butsu-yo-butsu,* again from LS 1.68, is the title of Chapter Ninety-one.

[63] *Daijōgishō,* fascicle 14.

[64] *Shidai* is a purely phonetic transliteration of the Sanskrit *caitya.* Monier-Williams' *Sanskrit-English Dictionary* defines a *caitya* as "a funeral monument or stupa or pyramidal column containing the ashes of deceased persons." In *The Threefold Lotus Sutra* (LSW), on the other hand, a distinction is drawn between a *caitya* as a pagoda in which sutras are deposited, and a stupa as a pagoda in which sacred relics are deposited.

[65] *Sōgiritsu,* short for *Makasōgiritsu,* a forty-fascicle translation of the Vinaya of the Mahāsaṃghika school ("School of the Great Sangha"), one of the two principal Hinayana schools, the other being the Sthavira school ("School of the Elders"; Pāli: Theravāda). The Chinese translation of the *Makasōgiritsu* was accomplished by Buddhabhadra and Hokken during the Eastern Qin dynasty (317–419).

[66] *Shari* represents the sound of the Sanskrit *śarīra,* which means bones or relics. See Volume I, Glossary of Sanskrit Terms.

[67] *Tōba* represents the sound of the Sanskrit stupa. At the same time, *tō* means tower, pagoda, or stupa. See Volume I, Glossary of Sanskrit Terms.

68 *Tōba,* as in the preceding note.

69 *Chuba,* a closer transliteration of the Sanskrit stupa, using Chinese characters whose meaning is not relevant.

70 China.

71 *Shichō* is a purely phonetic transliteration of the Sanskrit *caitya.* A note in small characters in the source text indicates that in this case, *chō* should be pronounced not as *chō* but as *cha.*

72 Master Nangaku Eshi (515–577), the second patriarch of the Tendai sect in China. "Great Zen Master" is his title in the Tendai sect.

73 *Hokkesenbō,* short for *Hokkezanmaisengi,* which is said to have been written by Master Tendai Chigi, the third patriarch of the Tendai sect.

74 Alludes to the *Lotus Sutra, Ken-hōtō* ("Seeing the Treasure Stupa"). See LS 2.172.

75 A *tan* is a unit of weight approximately equal to one hundred and thrity-two pounds, or sixty kilos.

76 *Rinsō.* This refers to an ornament still often seen on top of stupas in Tibet and Nepal, and pagodas in China and Japan; a vertical pole on which are suspended a row of rings (usually nine) that decrease in size as they go higher.

77 *Hōse,* "giving of the Dharma," from the Sanskrit *dharma-dāna,* is one of the three kinds of giving (*dāna*). The other two are *zaise,* "giving of goods," from the Sanskrit *āmiṣa-dāna,* and *muise,* "giving of fearlessness," from the Sanskrit *abhaya-dāna.*

78 Prasenajit was the king of Kośala, and a lay disciple of the Buddha.

79 Kitsuri may represent the meaning of a Sanskrit name or it may be a transliteration from Sanskrit. The original Sanskrit name has not been traced.

80 A *saṃghārāma* is a monastery or temple.

81 The *kaṣāya* is usually worn over the left shoulder, with the right shoulder bared.

82 *Ubu* stands for *setsu-issai-u-bu,* literally, "School that Preaches that All Things Exist." In a narrow sense, this represents the Sarvāstivāda school. In a broader sense, it may be interpreted as the lineage which, through zazen, affirms real existence.

83 *Sōgiritsu,* lit., "Sangha Discipline," in a narrow sense, stands for *Makasōgiritsu,* which was the name of the Vinaya of the Mahāsaṃghika school (see note 65). In a broader sense, *Sōgiritsu* may simply be interpreted as the authentically transmitted Vinaya of the Buddha. From a scholarly point of view, the Mahāsaṃghika school and the Sarvāstivāda school are opposed. The *Japanese-English Buddhist Dictionary* notes: "According to the Sarvāstivādin tradition, the Buddhist order split into two schools as a result of Mahādeva's heresy: his followers formed the Mahāsaṃghika school, while the more conservative monks who rejected his new theories formed

the Sthavira. In the third century after the demise of the Buddha, the Sarvāstivāda school emerged from the Sthavira." On the one hand, this historical opposition of the two schools may not have been recognized in Master Dōgen's time. On the other hand, it may be argued that Master Dōgen strongly revered the true Buddhist lineage that affirms the existence of this world and at the same time he strongly revered the traditional Vinaya which belongs to that lineage, without discriminating between one sect and another.

[84] Hokken became a monk in his childhood and departed for India in 399. After a six-year journey filled with hardships ("brambles and thorns"), he traced the history of the Buddha, learned Sanskrit, and obtained Sanskrit texts of the Tripiṭaka (Sutra, Vinaya, and Abhidharma), before returning to China via Sri Lanka in 414. Back in China, he translated the *Makasōgiritsu,* together with Buddhabhadra, and other works. He died at the age of eighty-two (one account says eighty-six).

[85] *Shigu* stands for *shishōgu,* lit., "contributing-to-life goods," i.e., necessities of life. The latter expression appears in Chapter Eighty-six, *Shukke-kudoku,* paragraph 95.

[86] *Fukuden* suggests the state in zazen. The *kaṣāya* is called *fukuden-e,* "field of happiness robe."

[87] The *uḍumbara* flower is a symbol of the Buddha's state of mind, which, like the *uḍumbara* flower, is rarely encountered. See Chapter Sixty-eight (Vol. III), *Udonge.*

[88] Master Sōkei Reitō (666–760). He became a monk under Master Daikan Enō, whom he served until Master Daikan Enō's death. Then he took care of a pagoda in which Master Daikan Enō's *kaṣāya* was preserved. He declined the emperor's invitation several times, staying on Sōkei Mountain until his own death at the age of ninety-five. His posthumous title was Master Daigyō.

[89] Master Daikan Enō (638–713). Sōkei is the name of the mountain on which he and Master Reitō lived. Master Daikan's family name was Ro. Before formally becoming a monk he worked on the temple grounds as a servant, pounding rice for the monks. See Chapter Thirty (Vol. II), *Gyōji.*

[90] 1255. This is one of the chapters of the twelve-chapter edition of the *Shōbōgenzō.* The structure of this chapter is similar to that of Chapter Eighty-six, *Shukke-kudoku,* with Master Dōgen adding brief comments to excerpts from sutras. Master Dōgen died in 1253, two years before this concluding note was added, presumably by Master Koun Ejō.

[Chapter Eighty-eight]

Kie-sanbō

Taking Refuge in the Three Treasures

Translator's Note: Kie *means "devotion to" or "taking refuge in," and* sanbō *means "Three Treasures": Buddha, Dharma, and Sangha. Buddha means Gautama Buddha and other people who have attained the same state as Gautama Buddha. Dharma means reality. Sangha means the Buddhist community of monks, nuns, laymen, and laywomen. The Three Treasures are of supreme value in Buddhism and Master Dōgen emphasized the importance of devoting ourselves to them. He says that devotion to the Three Treasures is the beginning and the end of Buddhism.*

[181] The *Zen'enshingi* (One hundred and twenty, question one) says, "Do you revere Buddha, Dharma, and Sangha, or not?"

Clearly, in the Western Heavens and the Eastern Lands, what the Buddhist patriarchs have authentically transmitted is reverence for Buddha, Dharma, and Sangha. If we do not take refuge in them,[1] we do not revere them; and if we do not revere them, we cannot take refuge in them. We accomplish the merit of this taking refuge in Buddha, Dharma, and Sangha whenever sympathetic communication of the truth[2] takes place. Whether we are in the heav- 291a
ens above, the human world, hell, or states of demons and animals, if sympathetic communication of the truth occurs, we take refuge without fail. Once we have taken refuge, we develop [merit] in every life, in every age, in every location, and at every place; we pile up merit and heap up virtue, and we accomplish [the truth of] *anuttara samyaksaṃbodhi.* Even if we happen to be led by bad friends and encounter hindrances of demons, so that we temporarily become one who cuts off good roots, or become an *icchantika,*[3] eventually we will continue with good roots, whose merit will develop. The merit of taking refuge in the Three Treasures is, in the end, not subject to decay. This "taking refuge in the Three Treasures" means, with concentrated

pure belief—whether the age is one in which the Tathāgata is alive or whether it is after the Tathāgata's extinction—holding the palms together, lowering the head, and orally reciting the following:

I, So-and-so,
From my present body until attainment of the Buddha's body,
Take refuge in Buddha,
I take refuge in Dharma,
I take refuge in Sangha.
I take refuge in Buddha, most honored of bipeds.
I take refuge in Dharma, honored as beyond desire.
I take refuge in Sangha, honored among communities.
I have taken refuge in Buddha,
I have taken refuge in Dharma,
I have taken refuge in Sangha.[4]

[184] Resolving upon the distant buddha-effect of *bodhi,* we should thus bring into being a *saṃnāha.*[5] Then, although [this] body and mind, *kṣāṇa* by *kṣāṇa,* even now is appearing and disappearing, the Dharma body will long continue to thrive and will accomplish the state of *bodhi,* without fail. As for the meaning of "to take refuge" (literally, "to return to and to depend upon"), "to return" is "to devote oneself to," and "to depend upon" is "to submit to"; for this reason, we call it "taking refuge." The form of "devotion" is, for example, like a child belonging to its father. "Submission" is, for example, like a people depending upon their king. These are words for, in another word, "salvation." Because the Buddha is our great teacher, we take refuge in him. Because the Dharma is good medicine, we take refuge in it. Because the Sangha is excellent friends, we take refuge in it.

[Someone] asks: "For what reason do we take refuge solely in these
291b three?" The answer is; "Because these three kinds [of treasure] are ultimate places of refuge and they can cause living beings to get free from life and death and to experience the great state of *bodhi.* Therefore we take refuge in them. These three kinds [of treasure], in conclusion, are of unthinkable merit."[6]

"Buddha"[7] in India is pronounced *buddaya*[8] and in China is translated as "the state of truth"[9]—the supreme, right and balanced state of truth. Dharma

in India is pronounced *daruma*[10]—or pronounced *donmu,*[11] which is a variant of the Sanskrit sound—and in China is translated as "the Law." All *dharma*s, good, bad, and indifferent, are called "*dharma*s," but the present Dharma as an object of devotion within the Three Treasures is Dharma as the Law. Sangha in India is pronounced *sōgya*[12] and in China is translated as "harmonious community." [The Three Treasures] have been praised like this.

> [186] "The Three Treasures as what abides and is maintained": statues and stupas are the Buddha Treasure; yellow paper on a red rod is the transmitted Dharma Treasure; shaving of the head, dyeing of robes, and the conventional form of the rules of discipline are the Sangha Treasure.
>
> "The Three Treasures as [related to the Buddha's] teaching forms": Śākyamuni, the World-honored One, is the Buddha Treasure; the Dharma wheel he turned, and the sacred teachings that he propagated, are the Dharma Treasure; the five men, Ājñāta-Kauṇḍinya and the others,[13] are the Sangha Treasure.
>
> "The Three Treasures as the body of theory": the Dharma body of five divisions[14] is called the Buddha Treasure; the truth of cessation,[15] the state without intention, is called the Dharma Treasure; and the merits of students and those beyond study[16] are the Sangha Treasure.
>
> "The Three Treasures [each] as a totality": experience and understanding of the great state of truth is called the Buddha Treasure; purity, being beyond taintedness, is called the Dharma Treasure; and ultimate principles making harmony, being without hesitation and without stagnancy, is called the Sangha Treasure.[17]

[Past Buddhists] took refuge in the Three Treasures [as described] like this. Living beings of scant good fortune and small virtue do not hear even the names of the Three Treasures; how much less are they able to take refuge?

[188] The *Sutra of the Flower of Dharma* says:

> These living beings of many sins,
> With their bad conduct as direct and indirect causes,
> Even if they pass *asaṃkhya*s of *kalpa*s
> Do not hear the name of the Three Treasures.[18]

The *Sutra of the Flower of Dharma* is "the one great purpose"[19] of the buddha-tathāgatas. Of all the sutras preached by Great Teacher Śākyamuni, the *Sutra of the Flower of Dharma* is the great king and is the great teacher. Other
291c sutras and other Dharmas are all the subjects and the retinue of the *Sutra of the Flower of Dharma.* What is preached in the *Sutra of the Flower of Dharma* is just the truth; what is preached in other sutras always includes an expedient means, which is not the Buddha's fundamental intention. If we evoked preaching contained in other sutras in order to compare and appraise the *Sutra of the Flower of Dharma,* that would be backward. Without being covered by the influence of the merit of the Flower of Dharma, other sutras could not exist. Other sutras are all waiting to devote themselves to the Flower of Dharma. In this *Sutra of the Flower of Dharma* there is the present preaching. Remember, the merits of the Three Treasures are supremely valuable and are supreme.

[189] The World-honored One said:

> Ordinary people, fearing oppression, often seek refuge in mountains and parks and in forests, solitary trees, *caitya*s,[20] and so on. Such seeking for refuge is not excellent and such seeking for refuge is not valuable. It is not possible, through such seeking for refuge, to be liberated from the many kinds of suffering. If beings take refuge in Buddha and take refuge in Dharma and Sangha, they will, in the reality of the Four Noble Truths, constantly observe with wisdom, knowing suffering, knowing the accumulation of suffering, knowing eternal transcendence of the many kinds of suffering, and knowing the eightfold noble path[21] that leads to the balanced and peaceful state of nirvana. This taking refuge is most excellent and this taking refuge is supremely valuable. It is always possible, by thus taking refuge, to be liberated from the many kinds of suffering.[22]

[190] The World-honored One clearly set it out for all living beings: living beings should not, fearing oppression, vainly seek refuge in mountain deities, demon deities, and the like, or seek refuge in non-Buddhist *caitya*s. [Living beings] are never liberated through such seeking for refuge. Typically, following the wrong teachings of non-Buddhism, [people adhere to] "the ox precepts,[23] the deer precepts, the *rākṣasa*[24] precepts, the demon precepts, the mute's precepts, the deaf person's precepts, the dog precepts, the chicken

precepts, or the pheasant precepts; or they coat the body with ash; or they make their long hair into forms;[25] or they sacrifice a sheep[26]—at which time they first recite *dhāraṇī*s and then kill it—or they perform fire rituals for four months;[27] or they take air for seven days;[28] or they serve to various gods offerings of hundred thousand *koṭi*s of flowers; and all their desires by this means they [strive to] accomplish. There is no affirmation that such methods can become the cause of liberation. [Such methods] are not praised by 292a
the wise; they are to suffer in vain without good results."[29] Because it is so, we must definitely be clear that we are not idly devoted to wrong ways. Even if a method is different from these precepts, if its principle corresponds to the principle of [seeking refuge in] "solitary trees, *caitya*s, and so on," do not seek refuge through it. The human body is hard to receive, and the Buddha-Dharma is rarely met. If we idly spent a lifetime as the follower of a demon deity, or if we passed many lives as beings descended from the false view, that would be lamentable. By swiftly taking refuge in the Three Treasures of Buddha, Dharma, and Sangha, we should not only be liberated from the many kinds of suffering: we should accomplish the state of *bodhi.*

[193] The *Sutra of Rare Occurrences*[30] says:

> Teaching the four continents and the six heavens in [the world of] desire, so that all attain the fourth effect, does not equal the merit of one human being's reception of the Three Devotions.[31]

"The four continents" are the eastern, western, southern, and northern continents. Of these, the northern continent cannot be reached by the teaching of the three vehicles:[32] to teach all living beings in that place, and to make them into arhats, would be seen as a very rare occurrence indeed. Even if such benefit existed, it could never equal the merit of guiding one human being to receive the Three Devotions. The six heavens, also, are imagined to be a place where living beings who can attain the truth are rare. Even if we caused those [living beings] to attain the fourth effect, that could never equal the greatness and the profundity of the merit of one human being's reception of the Three Devotions.

[194] The *Ekottarāgama Sutra*[33] says:

> There was a god of Trāyastriṃśa[34] whose laments—when the five signs of decay[35] appeared—that it would be born as a wild boar, were heard

> by Śakra-devānām-indra. Śakra, upon hearing this [god], summoned it and told it; "You should take refuge in the Three Treasures." It immediately did as it had been instructed and thereby escaped birth as a wild boar. The Buddha preached the following verse:
>
> Beings that take refuge in Buddha,
> Do not fall into the three evil states.[36]
> 292b They end excesses and live [in the world] of humans and gods.
> They will arrive at nirvana.
>
> After [the god] had received the Three Devotions it was born into a wealthy man's family. Further, it was able to leave family life and to realize the state of one beyond study.

In sum, the merit of taking refuge in the Three Treasures is beyond consideration: it is inestimable and infinite.

[195] When the World-honored One was in the world, twenty-six *koṭi*s of hungry dragons came together to the Buddha's place and, all of them shedding tears like rain, they addressed him:

> "Solely we beseech you! Have pity and save us, All-compassionate World-honored One! We remember during a past age, although we were able to leave family life in the Buddha-Dharma, we perpetrated to the full various bad actions like these,[37] and because of the bad actions we expended countless bodies in the three evil states. Further, because of residual retribution, we have been born in the world of dragons, and have suffered extremely great agonies." The Buddha told the dragons, "Now you must all receive the Three Devotions and single-mindedly perform good. By virtue of this cause you will meet, during the *kalpa* of the wise,[38] the last buddha therein, whose name will be Tower Arrival.[39] In the age of that buddha you will be able to expiate your sins." Then, when the dragons had heard these words, they all exhausted their lives with utmost sincerity, and each received the Three Devotions.[40]

[196] The Buddha himself, in saving the dragons, possessed no other method and no other technique: he simply imparted to them the Three Devotions. [The dragons] had received the Three Devotions in a past age when

they left family life but, as a result of karmic retribution, they had become hungry dragons, at which time no other method could save them. Therefore [the Buddha] imparted to them the Three Devotions. Remember, the World-honored One already has certified, and living beings should duly believe, that the merit of the Three Devotions is supremely valuable and is supreme, profound, and unthinkable. [The Buddha] did not cause them to recite the names of the buddhas of the ten directions: he simply imparted to them the Three Devotions. The Buddha's intention is profound: who can fathom it? Living beings today, rather than vainly reciting the name of every single 292c
buddha, should swiftly receive the Three Devotions. Do not be so dull as to squander great merit.

> [197] At that time in the gathering there was a blind dragon woman. The inside of her mouth was swollen and inflamed and filled with all kinds of grubs, as if it were excrement; it was as foul as the uncleanness within a female organ—the stink of fish being hard to bear—and all kinds of things were feeding off it so that pus and blood oozed out. All parts of her body were constantly being bitten by mosquitoes, wasps, and various poisonous flies. The stinking organs of her body hardly bore perceiving. At that time, the World-honored One, with great compassion, seeing that dragon woman's blindness and her suffering of such distress, asked her, "Little sister! What circumstances caused you to acquire this wretched body? In past ages what actions have you done?" The dragon woman answered, "World-honored One! This body of mine is now beset with all kinds of suffering, and I do not have a moment of respite. Even if I wanted to describe [the suffering], it would be impossible to explain. I remember the past thirty-six *koṭi*s [of years]. For hundreds of thousands of years I have been suffering like this in the state of a wretched dragon, without so much as a *kṣāṇa* of respite, day or night. The reason is that in the distant past, during the ninety-first *kalpa,* I became a *bhikṣuṇī* in the Dharma of Vipaśyin Buddha[41] but I thought about matters of desire more than would a drunken man; even though I had left family life, I was unable to accord with the Dharma: I spread bedding in a *saṃghārāma*[42] and committed any number of impure acts in order to indulge in passion and to feel great pleasure; or sometimes, greedily seeking the property

of others, I appropriated an abundance of the offerings of the faithful. For such reasons as these, during the ninety-first *kalpa* I was always unable to receive the body of a god or a human being. I constantly stewed in the fires of the three evil states." The Buddha asked further, "If it is so, at the end of these middle *kalpa*s, little sister, where will you be born?" The dragon woman answered, "With the force of my past karma as causes and conditions, even if I am born in another world, when that *kalpa* finishes I will be blown back by the winds of bad karma and reborn in this state." Then that dragon woman, having spoken these words, made the following plea: "All-compassionate World-honored One! Please save me! Please save me!" At that time the World-honored One scooped some water in his hand and told the dragon woman, "This water is called the medicine of wish-fulfilling joy.[43] Now, honestly speaking, I say to you: In the distant past I cast aside
293a body and life in order to save a dove, and to the end I did not waver in resolve or feel stinginess arise in my mind. If these words [of yours] are true, you will be completely cured of your terrible affliction." Then the World-honored Buddha took the water in his mouth and showered the body of that blind dragon woman. All her terrible afflictions and stinking organs were totally cured. Already cured, she pleaded as follows: "I now beg the Buddha that I may receive the Three Devotions." At this the World-honored One at once imparted to the dragon woman the Three Devotions.

[200] This dragon woman, in the distant past in the Dharma of Vipaśyin Buddha, became a *bhikṣuṇī:* although she broke the precepts, she may have seen and heard what is penetrable and what is impenetrable in the Buddha-Dharma. Now she personally meets with Śākyamuni Buddha and begs that she might [again] receive the Three Devotions. Receiving the Three Devotions from the Buddha must be said to be [due to] densely accumulated good roots. The merit of [her] meeting the Buddha must inevitably have derived from the Three Devotions.[44] We are not blind dragons and are not in the bodies of animals, but we neither see the Tathāgata nor receive the Three Devotions under the Buddha. [Our] meeting Buddha is distant, and we should be ashamed. The World-honored One himself imparted [to the dragon woman] the Three Devotions: remember the merit of the Three Devotions is profound

and immeasurable. When the god-king Śakra did prostrations to a wild fox and received the Three Devotions, everything rested upon the profundity of the merit of the Three Devotions.[45]

> [201] When the Buddha was staying in a banyan[46] grove by the city of Kapilavastu,[47] Śākya-Mahānāma[48] came to the Buddha's place and spoke thus: "What is an *upāsaka*?"[49] The Buddha then explained to him, "If any good son or good daughter is in sound possession of their faculties and receives the Three Devotions, this person is then called an *upāsaka*." Śākya-Mahānāma said, "World-honored One! What is a one-part *upāsaka*?" The Buddha said, "Mahānāma! If [a person] receives the Three Devotions and also receives one precept,[50] this person is called a one-part *upāsaka*."[51]

Becoming a disciple of the Buddha invariably rests upon the Three Devotions. Whichever precepts we receive, we invariably receive the Three Devotions [first] and after that receive the precepts. Therefore, [only] through the 293b
Three Devotions is it possible to obtain the precepts.

> [203] The *Dhammapada*[52] says: Once upon a time the god-king [Śakra], inwardly knowing that when his life ended he would be reborn as a donkey, lamented interminably and said, "The only one who can save me from this agony and misfortune is the Buddha, the World-honored One." Then he went to the Buddha's place, bowed his head to and prostrated himself upon the ground, and took refuge in the Buddha. His life ended there and then, before he had risen, and he was reborn in the womb of a donkey. The mother donkey broke her bit and smashed some clay pots at a china shop. The potter struck her. In due course this caused injury to her womb and [Śakra] reentered the body of a god-king. The Buddha said, "As you let go of life, you were taking refuge in the Three Treasures; returns from your sins have already ceased." The god-king [Śakra], on hearing this, attained the first effect.[53]

[204] In general, in saving us from the agonies and misfortunes of the world, the Buddha, the World-honored One, is unsurpassed. For this reason the god-king [Śakra] hastens to the place of the World-honored One. While he is still prostrate on the ground his life ends and he is reborn in the womb

of a donkey. Due to the merit of [Śakra's] devotion to the Buddha, the mother donkey breaks her bit and tramples on some pots at a china shop. The potter strikes her. This injures the body of the mother donkey, and the donkey in the womb is destroyed, whereupon [Śakra] reenters the body of a god-king. That upon hearing the Buddha's preaching [Śakra] attains the first effect is the influence of the merit of taking refuge in the Three Treasures. Therefore, the [power] that swiftly frees us from the agonies and misfortunes of the world, and which causes us to grasp in experience the supreme [truth of] *bodhi,* may be, in every case, the power of taking refuge in the Three Treasures. In general, the power of the Three Devotions not only frees us from the three evil states: it [also] reenters the body of the god-king Śakra. It not only attains effects and rewards in the heavens above: it [also] becomes sacred beings who are *srotāpanna*s. Truly, the ocean of the merit of the Three Treasures is immeasurable and infinite. When the World-honored One was in the world human beings and gods experienced such happiness. Now, in a latter five hundred-year period following the extinction of the Tathāgata, how can human beings and gods do anything? At the same time, the Tathā-
293c gata's statues, *śarīra*s, and so on, are still abiding in the present in the world. By taking refuge in these, we also will gain the kind of merit described above.

> [206] The *Mizōukyō*[54] says: The Buddha said, "I remember numberless *kalpa*s ago, on Mount Śita in the great kingdom of Vima,[55] there was a wild fox being chased by a lion, about to become prey. While running away, [the fox] fell into a well. It could not get out and spent three days there until, resigning itself to death, it spoke the following verse:
>
> What a miserable fate!
> Beset today by hardships,
> I will lose my life in a hillside well.
> All myriad things are inconstant.
> I regret that my body was not eaten by the lion.
> *Namas!* I take refuge in the buddhas of the ten directions.
> May they be notified that my mind is pure and unselfish.
>
> Then the god-king Śakra heard the naming of the buddhas. Awed, his hair standing on end, he became mindful of eternal buddhas. He thought to himself, "I am alone and unprotected and without a guiding

teacher; and addiction to the five desires is drowning me." At once, accompanied by a host of eighty thousand gods, he flew down to the well intending to investigate in full. Then he saw the wild fox at the bottom of the well, paws clawing the earth, unable to get out. The god-king [Śakra] again thought to himself, and said, "Saintly person, perhaps you consider that you are without ways or means. Although I now see the figure of a wild fox, you are assuredly a bodhisattva, not a common instrument; for, kind gentleperson, [the verse] you spoke previously was not common words. I beg you to preach for the gods the pivot of the Dharma." At this the wild fox called up in reply, "Though you are a god-king, you are uneducated. While a teacher of Dharma is down below, you yourself remain up above: entirely failing to practice courtesy, you ask [to hear] the pivot of the Dharma! The water of Dharma is pure and is able to save people. How can you intend to obtain for yourself [such a] tribute?" The god-king [Śakra] on hearing this was greatly ashamed. [But] the gods in attendance laughed in surprise, [saying,] "If the heavenly king alighted there would be no benefit at all." The god-king [Śakra] thereupon addressed the many gods: "Pray, do not harbor surprise or fear at this. It is [due to] my being stubborn and closed and lacking in virtue. Without fail we must hear from this [fox] the pivot of the Dharma." Then [Śakra] hung down a heavenly precious robe, taking hold of which the wild fox emerged above. The gods served to it a meal of nectar. The wild fox, taking sustenance, gained the will to live. Unexpectedly, in the midst of calamity, it had come upon such good fortune that its mind was set dancing and its joy was boundless. The wild fox widely preached, for the god-king [Śakra] and all the gods, the pivot of the Dharma.

[208] This is called the story of the god-king [Śakra's] doing prostra- 294a
tions to an animal and making it his teacher. Clearly we have seen, the god-king [Śakra's] making a wild fox into his teacher may be proof of how hard it is to hear the name of Buddha, the name of Dharma, and the name of Sangha. The present fact that, aided by long-accumulated good, we are meeting the Dharma bequeathed by the Tathāgata, and that, night and day, we are hearing the precious appellations of the Three Treasures, will not regress with [the passing of] time. Just this may be the pivot of the Dharma. Even

heavenly *māra-pāpīyas*[56] may escape affliction by taking refuge in the Three Treasures. How much more may other beings be able, in respect of the merit of the Three Treasures, to "pile up merit and heap up virtue"? How could we fail to ponder it? In sum, in practicing the truth as disciples of the Buddha, we first, without fail, make venerative prostrations to the Three Treasures of the ten directions, request the presence of the Three Treasures of the ten directions,[57] burn incense and scatter flowers before them, and we then, in due course, perform all practices. This is just an excellent vestige of the ancestors and an eternal convention of the Buddhist patriarchs. If any have never practiced the convention of taking refuge in the Three Treasures, know that theirs is the Dharma of non-Buddhists, and know that it may be the Dharma of heavenly demons. The Dharma of the buddhas and the patriarchs inevitably has, at its beginning, a ceremony of taking refuge in the Three Treasures.

Shōbōgenzō Kie-sanbō

On a day of the summer retreat in the seventh year of Kenchō,[58] I finished copying from the late master's initial draft. He had yet to reach the stage of an intermediate draft, a fair copy, and so on. Doubtless during the master's revision there would have been additions and deletions. Now such procedures are impermissible and so the master's draft reads as it is.[59]

Notes

1 *Kie,* lit., "returning to and depending upon," represents the Sanskrit *śaraṇa,* which means "refuge" or "taking refuge." See Glossary of Sanskrit Terms.

2 *Kannō-dōkō* means mystical communication between buddhas and living beings, or between the universe and living beings. See also Chapter Seventy (Vol. III), *Hotsu-bodaishin,* paragraph 196.

3 The Sanskrit *icchantika,* here represented phonetically, means one who pursues desires to the end. See Volume II, Glossary of Sanskrit Terms. The meaning of the Sanskrit *icchantika* was represented in Chinese either by *dan-zenkon,* "one who cuts off good roots," or by *shin-fugusoku,* "one who does not possess belief." See also Chapter Eighty-six, *Shukke-kudoku.*

4 Quoted from the *Zen'enshingi,* pt. 9. See also Chapter Ninety-four, *Jukai.*

5 The Sanskrit *saṃnāha* means a suit of armor. See Glossary of Sanskrit Terms.

6 From the *Daijōgishō,* a twenty-fascicle commentary on Mahayana Buddhism written in China during the Sui dynasty (589–618).

7 *Hotoke* is the Chinese character meaning "buddha."

8 *Buddaya* is a transliteration of the Sanskrit Buddha.

9 *Kaku* concludes the phrase *mujō-shōtō-kaku,* "supreme, right and balanced state of truth," which represents the meaning of the Sanskrit *anuttara samyaksaṃbodhi.* See Volume I, Glossary of Sanskrit Terms.

10 *Daruma* is a transliteration of the Sanskrit Dharma.

11 *Donmu* is a transliteration of the Pāli Dhamma.

12 *Sōgya* is a transliteration of the Sanskrit sangha.

13 The five *bhikṣu*s: Ājñāta-Kauṇḍinya, Aśvajit, Bhadrika, Mahānāma, and Daśabala-Kāśyapa, who accompanied the Buddha in his ascetic practice and became the first monks of the Buddha's order.

14 *Gobun-hōsshin* ("Dharma body of five divisions"), from the Sanskrit *asamasama-pañca-skandha.* The five divisions are represented in Chinese as *kaishin,* the precepts body; *joshin,* the body of the balanced state; *eshin,* the body of wisdom; *gedatsu-shin,* the body of liberation; and *gedatsu-chiken-shin,* the body of knowledge of liberation.

[15] *Mettai,* the third of the Four Noble Truths.

[16] *Mugaku,* lit., "no study," means one who has nothing more to study; that is, an arhat. Later in this chapter, the Sanskrit word arhat is represented phonetically and also by the term *shika,* "fourth effect." Arhathood is the fourth and final stage of a *śrāvaka* of the Small Vehicle (one who studies Buddhism intellectually).

[17] Quoted from an untraced sutra, but a different redaction can be found in the *Risshū-shingakumyōgu.*

[18] *Lotus Sutra, Nyorai-juryō* ("The Tathāgata's Lifetime"). See LS 3.32.

[19] *Ichidaiji-innen. Lotus Sutra, Hōben* ("Expedient Means"). See LS 1.88–90.

[20] In this case (as is clarified in Master Dōgen's commentary) *caitya*s means non-Buddhist shrines.

[21] *Hasshi* [*no*] *shodo*. See Chapter Seventy-three, *Sanjūshichi-bon-bodai-bunpō.*

[22] *Kusharon* (Sanskrit: *Abhidharmakośa-śāstra*), fascicle 14.

[23] Adherence to the ox precepts means imitating the life of an ox in one's daily life—a kind of ascetic practice.

[24] A *rākṣasa* is a demon that feeds on human flesh.

[25] Refers to the matted-hair ascetics (Sanskrit: *jaṭila*) of the Buddha's time.

[26] Blood sacrifices were common in ancient India. It is credited to the historical influence of Buddhism that the ritual sacrifice of animals is no longer widely practiced in India.

[27] Various forms of fire cults existed in ancient India. For example, a Vedic-Brahmanist fire sacrifice was carried out by professional brahmans, who observed elaborate cultic prescriptions in order that the fire god Agni would carry the sacrifice up to the gods. Other fire ritualists tried to purify their own souls by burning their impurities in sacred flames. (See *The History of Buddhism.*)

[28] *Fū* [*o*] *fuku*[*su*], "take air [as medicine]," probably suggests fasting. At the same time, an air cult is included in a list of twenty kinds of non-Buddhism.

[29] Quotation from an untraced Chinese text, but some passages are found in the *Daichidoron.*

[30] *Keukyō,* short for *Bussetsukeukōryōkudokukyō,* literally, "Sutra of the Buddha's Preaching on Comparison of the Merits of Rare Occurrences." The sutra was translated from Sanskrit by Jñānagupta (522–600) during the Sui dynasty (589–618). The sutra does not contain the exact words quoted here; it is likely that this quotation was taken from a summary of the sutra.

[31] *Sanki* [*o*] *ukuru,* "to receive the Three Devotions," means to take refuge in Buddha, Dharma, and Sangha at the beginning of the precepts ceremony. Receiving the precepts

means receiving these Three Devotions, followed by the Three Summarized Pure Precepts, followed by the Ten Bodhisattva Precepts. See Chapter Ninety-four, *Jukai.*

32 The continent north of Mount Sumeru is inhabited only by heavenly beings, and is thus out of bounds to Buddhists of the three vehicles; namely, *śrāvaka*s, *pratyeka-buddha*s, and bodhisattvas.

33 The *Ekkottarāgama-sutra* is one of the four Āgamas in the Chinese version, said to have been first translated into Chinese by Dharmanandi in 384. The Dharmanandi translation, however, is lost. A later translation, which survives, was made by Gautama Sanghadeva in 397.

34 Trāyastriṃśa means the heaven of thirty-three gods, the second highest of the six heavens in the world of desire, situated on top of Mount Sumeru. Śakra-devānām-indra presides there, surrounded by eight gods in each of the four directions. See Volume III, Glossary of Sanskrit Terms.

35 The five signs that a heavenly being is about to die are: 1) its crown of flowers fades, 2) sweat flows from under its arms, 3) its clothes become soiled, 4) its body loses its glow, and 5) it becomes reluctant to sit in its original place.

36 *San-akudō* ("three evil states") are hell, the state of hungry ghosts, and the state of animals.

37 Refers to an account earlier in the sutra.

38 *Kengō* represents the Sanskrit *bhadra-kalpa*, which is the present *kalpa,* so called because many buddhas will manifest themselves within its duration. See Volume I, Glossary of Sanskrit Terms.

39 Roshi, lit., "Tower Arrival," may represent the meaning of a Sanskrit name or it may be a transliteration of the Sanskrit sound. The original Sanskrit has not been traced.

40 *Daishūkyō* (Sanskrit: *Mahāsaṃnipāta-sūtra*), fascicle 44.

41 The first of the seven ancient buddhas. See Chapter Fifteen (Vol. I), *Busso.*

42 *Saṃghārāma,* lit., "a resting place for the sangha"; that is, a temple.

43 *Shindarushi-yakuwa. Shinda* represents the Sanskrit *cintā,* which means thought or wish (as in *cintāmaṇi,* "wish-fulfilling gem"). *Rushi* represents a Sanskrit term that has not been traced. *Yakuwa* means medicine or medicinal compound. The phrase is often rendered in Chinese characters as *nyo-i-raku-sui,* "water of wish-fulfilling joy."

44 That is, her devotions to Buddha, Dharma, and Sangha when becoming a *bhikṣuṇī* in the Dharma of Vipaśyin Buddha.

45 The story of Śakra and the wild fox is recorded later in this chapter (see paragraph 206).

46 *Nikūda* is a transliteration of the Sanskrit *nyagrodha,* which literally means "growing downward" and thus represents the banyan, or Indian fig tree, whose fibers descend from its branches to the earth, where they take root and form new stems.

[47] Kapilavastu was the name of the kingdom, and the capital thereof, inhabited by the Śākya clan, into which Gautama Buddha was born.

[48] Mahānāma was a member of the Buddha's family (the Śākyas) who devoted himself to the Buddha's order as a layman.

[49] *Upāsaka* means a (male) lay Buddhist.

[50] The five precepts taken by laypeople in the Buddha's time were sometimes taken one at a time.

[51] *Daihatsunehangyō,* fascicle 34.

[52] *Hokkukyō* (*Sutra of Dharma Phrases*). This is the first of fifteen books in the *Khuddaka-nikāya,* and the fifth of the five Nikāyas in the Pāli canon. The *Dhammapada* comprises four hundred and twenty-three verses.

[53] *Shoka,* "first effect," means the stage of the *srotāpanna* (stream-enterer), the first stage of a *śrāvaka* on the way to the fourth effect of arhathood. See Volume I, Glossary of Sanskrit Terms.

[54] *Mizōukyō* stands for *Mizōuinnenkyō* (*Sutra of Unprecedented Episodes*).

[55] Mount Śita and the kingdom of Vima are legendary places in Jambudvīpa, the continent south of Mount Sumeru where human beings live.

[56] *Māra-pāpīyas* are idealistic demons who inhabit the world of desire and deprive Buddhist practitioners of life.

[57] For example, by walking around in a circle three times at the place of a ceremony, while reciting *nan wu futuo ye, nan wu damo ye, nan wu seng jia ye, nan wu zushu pusa.* In Japan, traditionally pronounced, *"namu fudoya, namu taboya, namu sūgyaya, namu susubusa"* ("*Namas* Buddha! *Namas* Dharma! *Namas* Sangha! *Namas* the ancestral masters and bodhisattvas!").

[58] 1255; two years after Master Dōgen's death.

[59] The final comment was almost certainly added by Master Dōgen's successor, Master Koun Ejō. This chapter is included in the twelve-chapter edition of the *Shōbōgenzō* compiled by Master Dōgen in his last years.

[Chapter Eighty-nine]

Shinjin-inga 294b3

Deep Belief in Cause and Effect

Translator's Note: Shin *means "deep" and* shin *(in this case pronounced* jin*) means "belief."* In *means "cause," and* ka *(in this case pronounced* ga*) means "effect." So* shinjin-inga *means "deep belief in cause and effect." It is clear that Buddhism believes in cause and effect. But many so-called Mahayana Buddhists say that the Buddhist theory of belief in cause and effect belongs to Hinayana Buddhism, and that Mahayana Buddhists are able to transcend the rule of cause and effect. This belief, however, is wrong. Master Dōgen emphasizes in this chapter that to understand Buddhism it is very important to believe in the law of cause and effect. Chinese Buddhism contains a widely known story about a Buddhist priest who fell into the body of a wild fox because he denied the law of cause and effect, but who was saved by the words of Master Hyakujō Ekai. Many Buddhist students thought mistakenly that this story illustrates transcendence of cause and effect. But Master Dōgen points out their mistakes in this chapter. He explains clearly the true meaning of the story, and he affirms Buddhism's profound belief in the rule of cause and effect.*

[3] When Master Ekai, Zen Master Daichi of Hyakujō,[1] gives his informal preaching, generally present there is an old man. He always listens to the Dharma along with the assembly, and when the people in the assembly retire, the old man also retires. Then suddenly one day he does not retire. The master eventually asks him, "What person is this, standing before me?"

The old man answers, "I am not a person. In the past age of Kāśyapa Buddha,[2] I used to preside on this mountain. Once a student asked me, 'Do even people in the state of great practice fall into cause and effect, or not?' I answered, 'They do not fall into cause and effect.' Since then I have fallen into the body of a wild fox for five hundred lives. Now I beg you, Master,

to say for me words of transformation.[3] I long to be rid of the body of a wild fox." Then he asks, "Do even people in the state of great practice fall into cause and effect, or not?"

The master says, "Do not be unclear about cause and effect."

The old man, under these words, realizes the great realization. He does prostrations and says, "I am already rid of the body of a wild fox, and would like to remain on the mountain behind this temple. Dare I ask the master to perform for me the rites for a deceased monk?"

The master orders the supervising monk[4] to strike the block[5] and to tell the assembly, "After the meal, we will see off a deceased monk."

All the monks discuss this, [saying,] "The whole sangha is well and there is no sick person in the nirvana hall.[6] What is the reason for this?"

After the meal, the master is simply seen leading the monks to the foot of a rock on the mountain behind the temple, and picking out a dead fox with a staff. They then cremate it according to the formal method. In the evening the master preaches in the hall and discusses the preceding episode.

Ōbaku[7] then asks, "The man in the past answered mistakenly with words of transformation, and fell into the body of a wild fox for five hundred lives. If he had gone on without making a mistake, what would have become of him?"

The master says, "Step up here. I will tell you."

Ōbaku finally steps up and gives the naster a slap. The naster claps his hands and laughs, and says, "You have just expressed that a foreigner's[8] beard is red, but it is also a fact that a red-beard is a foreigner."[9]

[6] This story is in the *Tenshōkōtōroku.*[10] Still, people of learning in practice are not clear about the truth of cause and effect, and they make the mistake of idly negating cause and effect. It is pitiful that, with a wind of decay blowing all around, the Patriarch's truth[11] has slipped into decline. "They do not fall into cause and effect" is just the negation of cause and effect, as a
294c result of which [the negator] falls into bad states. "Do not be unclear about cause and effect" evidently is deep belief in cause and effect, as a result of which the listener gets rid of bad states. We should not wonder [at this], and should not doubt it. Among people of recent generations who profess to be "students of the Way of Zen practice," most have negated cause and effect. How do we know that they have negated cause and effect? Namely [because]

they have considered that "do not fall" and "do not be unclear" amount to the same and are not different. Hence, we know that they have negated cause and effect.

[7] The nineteenth patriarch, Venerable Kumāralabdha, says:

> In brief, retribution for good and bad has three times. Common people only see that to the good [comes] early death; to the violent, long life; to the evil, fortune; and to the righteous, calamity; whereupon [common people] say that cause and effect is nonexistent and that "wrongness" and "happiness" are meaningless. Particularly, they do not know that shadow and sound accord with [their sources], without a discrepancy of a thousandth or a hundredth and—even with the passing of a hundred thousand myriad *kalpa*s—never wearing away.[12]

Clearly we have seen that the ancestral patriarch never negates cause and effect. That present students of later ages do not clarify the ancestral founder's benevolent instruction is [due to] negligence in emulating the ancients. Those who are negligent in emulating the ancients and yet randomly call themselves good counselors to human beings and gods, are great nuisances to human beings and gods and are the enemies of practitioners. You people before and behind me! Never preach, with the purport of negating cause and effect, to junior students and late learners. That is false doctrine. It is not the Dharma of the Buddhist patriarchs at all. It is due to sparse study that you have fallen into this false view.

[9] Patch-robed monks and the like of present-day China often say:

> Though we have received the human body and have met the Buddha-Dharma, we do not know even the facts of one life or two lives. The former Hyakujō who became a wild fox has been able to know five hundred lives. Clearly, he might be beyond falling down as the result of karma. It may be that "Even if held by golden chains and black barriers, he does not abide. He goes forward among alien beings and, for the present, lets the wheel turn."[13] 295a

The views and opinions of those who are called great good counselors are like this. But it is difficult to place such views and opinions inside the house of the Buddhist patriarchs. There are those among human beings, or

among foxes, or among other beings, who innately possess the power to see a while back into former states,[14] but it is not the seed of clear understanding: it is an effect felt from bad conduct. The World-honored One has broadly expounded this principle for human beings and gods; not to know it is the utmost negligence in study. It is pitiful. Even knowing a thousand lives or ten thousand lives does not always produce the Buddha's teaching. There are non-Buddhists who already know eighty thousand *kalpa*s [but their teaching] is never esteemed as the Buddha's teaching. To know barely five hundred lives is no great ability. The greatest ignorance of recent Zen practitioners of the Song dynasty lies just in their failure to recognize that "not falling into cause and effect" is a doctrine of the false view. It is pitiful that, in a place where the Tathāgata's right Dharma has spread, and while meeting the authentic transmission from patriarch to patriarch, they form wrong groups who negate cause and effect. Zen practitioners should urgently clarify the truth of cause and effect. The truth of the present Hyakujō's "not being unclear about cause and effect" is "not to be ignorant of cause and effect."[15] So the principle is evident that if we initiate a cause we will feel the effect. [This] may be the assertion of the buddhas and the patriarchs. As a general rule, before clarifying the Buddha-Dharma, do not randomly preach the Dharma to human beings and gods.

[11] The ancestral master Nāgārjuna[16] says:

> If we deny the existence of cause and effect in the world, as do people of non-Buddhism, then there is no present or future; and if we deny the existence of cause and effect beyond the world,[17] then there are no Three Treasures, Four [Noble] Truths, or four effects of a *śramaṇa.*[18]

Clearly we should know that to deny the existence of cause and effect,
295b whether in the world or beyond the world, must be non-Buddhism. "Denial of the present" means: "The physical form exists at this place, but the spiritual essence since time immemorial has belonged to the state of enlightenment. The spiritual essence is just the mind, for the mind is not the same as the body." Such understanding is just non-Buddhism. Some say: "When human beings die, they unfailingly return to the ocean of spiritual essence;[19] even if they do not practice and learn the Buddha-Dharma, they will naturally return to the ocean of enlightenment, whereupon the wheel of life and

death will turn no more. For this reason, there will be no future." This is the nihilistic view of non-Buddhism.[20] Even if in form they resemble *bhikṣu*s, those who hold such wrong opinions are not the Buddha's disciples at all. They are just non-Buddhists. In sum, because they negate cause and effect, they wrongly opine that the present and the future do not exist. Their negation of cause and effect is the result of failing to learn in practice under a true good counselor. One who has long studied under a true good counselor can never hold wrong opinions such as the negation of cause and effect. We should profoundly believe in and admire, and should humbly receive upon the head[21] the benevolent instruction of the ancestral master Nāgārjuna.

[13] Master Genkaku, Great Master Shinkaku of Yōka,[22] is an eminent disciple of Sōkei.[23] Previously he has studied the Flower of Dharma of the Tendai [sect],[24] sharing a room with Great Master Sakei Genrō.[25] While he is reading the *Nirvana Sutra,*[26] golden light floods the room and he attains forever the realization in which there is no birth. He proceeds to visit Sōkei [Mountain] and reports his experience to the Sixth Patriarch. The Sixth Patriarch in time gives his seal of approval. Later [Master Genkaku] produces "The Song of Experiencing the Truth,"[27] in which he says; "'Emptiness[28] run wild negates cause and effect; and, in a morass of looseness, invites misfortune and mistakes."[29] Clearly we should know, "the negation of cause and effect" is "the invitation of misfortune and mistakes." Past masters in former ages all were 295c
clear about cause and effect. Late learners in recent ages all are deluded about cause and effect. [But] even in the present age, those who, with a dauntless *bodhi*-mind, learn the Buddha-Dharma for the sake of the Buddha-Dharma, will be able to clarify cause and effect as did the masters of the past. To say that there are no causes and no effects is just non-Buddhism.

[15] The eternal buddha Wanshi[30] comments on the aforementioned instance of cause and effect, in a eulogy to the ancients, as follows:

> One foot of water and a one-fathom wave.[31]
> [What happened] five hundred lives ago is of no consequence.
> Even as [people] discuss "not falling" and "not being unclear,"
> Still they are forcing themselves into nests of entanglement.[32]
> Ha! Ha! Ha!
> Do you understand, or not?

If you are free and easy,
There is nothing to prevent me going *"Ta! Ta! Wa! Wa!"*[33]
Gods sing, spirits dance, and music naturally plays.
In between hand claps, a chorus of hoorays.

The present words "Even as [people] discuss 'not falling' and 'not being unclear,' still they are forcing themselves into nests of entanglement" just mean that "not falling" and "not being unclear" may amount to the same. In short, this instance of cause and effect has not completely expressed the theory thereof. The reason, if asked, is that although [Wanshi] has manifested before us the shedding of the body of a wild fox, he does not say that [the former Hyakujō], after escaping the body of a wild fox, will then be born in the human world, he does not say that [the former Hyakujō] will be born in the heavens above, and he does not say that [the former Hyakujō] will be born in any other state. [But these] are the areas of people's doubt. If he deserves, once rid of the body of a wild fox, to be born in a good state, he will be born in the heavens above or the human world; if he deserves to be born in an evil state he will be born in a state such as the four evil states.[34] After getting rid of the body of a wild fox, he cannot emptily exist without a place of appearance. The assertions that when living beings die they return to the ocean of spiritual essence, or that they return to the universal self, are both the views of non-Buddhists.

[17] Master Kokugon,[35] Zen Master Engo of Kassan Mountain, in a eulogy to the ancients, says:

Fishes swim and water gets muddy,
Birds fly and feathers fall.
The supreme mirror[36] is inescapable,
Great space is desolate and wide open.
Once a thing has passed, it is utterly distant.
296a Five hundred lives originate solely from the great practice that is cause and effect.
A thunderbolt breaks the mountain and wind shakes the ocean,
[But] pure gold forged a hundred times does not change its color.[37]

Even this poem of praise has a tendency toward negation of cause and effect. At the same time, it has a tendency toward the eternity view.[38]

[18] Master Sōkō,[39] Zen Master Daie of Kinzan Mountain in Kōshū,[40] in a poem of praise, says:

> "Not falling" and "not being unclear":
> Are stones and clods,
> Met along the path by any rice paddy.
> Having crushed the silver mountain,
> I clap my hands and laugh, ha! ha!, in every situation.
> In Minshū[41] there lived that foolish Happy Buddha.[42]

People of the Song dynasty today consider someone like this to be an instructing patriarch. But the view and understanding of Sōkō has never arrived [even] at the idea of bestowing the Buddha-Dharma through expedients. If anything, he has a tendency toward the view and understanding of naturalism. In all, for this [one] story, there are eulogies to the ancients and discussions of the ancients by more than thirty people. Not even one of them has suspected that "they do not fall into cause and effect" is the negation of cause and effect. It is pitiful that these fellows, without clarifying cause and effect, have uselessly idled away a lifetime in a state of confusion. In learning in practice the Buddha-Dharma, the first priority is to clarify cause and effect. Those who negate cause and effect are likely to beget the false view that craves profit, and to become a cutter of good roots.[43] In general, the truth of cause and effect is vividly apparent and is not a personal matter: those who commit evil fall down, and those who practice good rise up, without a thousandth or a hundredth of a discrepancy. If cause and effect perished and became void, buddhas could not appear in the world and the ancestral master could not come from the west. In sum, it would be impossible for living beings to meet Buddha and to hear the Dharma. The truth of cause and effect is not understood by the likes of Confucius and Laozi.[44] It is clarified and transmitted only by the buddhas and the patriarchs. Students in [this] degenerate age, being of sparse good fortune, do not meet a true teacher and do not hear the right Dharma, and for this reason they do not clarify cause and effect. 296b
If we negate cause and effect, as a result of this error, in a "morass of looseness," we will suffer "misfortune and mistakes." Even before we have committed any evil other than negating cause and effect, the poison of this view, to begin with, will be terrible. Therefore, if people of learning in practice,

seeing the *bodhi*-mind as foremost, wish to repay the vast benevolence of the Buddhist patriarchs, they should swiftly clarify causes and effects.

Shōbōgenzō Shinjin-inga

On a day of the summer retreat in the seventh year of Kenchō,[45] I copied this from the master's rough draft. He had yet to reach the stage of an intermediate draft or a fair copy. Doubtless there would have been revisions.

Ejō[46]

Notes

[1] Master Hyakujō Ekai (749–814), successor of Master Baso Dōitsu. Ekai was his monk's name used during his lifetime. Zen Master Daichi is his posthumous title. He lived on Mount Hyakujō in Kiangsi province in southeast China.

[2] Kāśyapa Buddha is the sixth of the seven ancient buddhas, and so the time of Kāśyapa Buddha suggests the eternal past.

[3] *Ichitengo,* lit., "one-turn words" or "turning words," means words that have the power to transform another. See Chapter Sixty-one (Vol. III), *Kenbutsu,* note 9.

[4] *Inō,* the supervisor of monks in the zazen hall, or rector; one of the six main officers.

[5] *Byaku-tsui* means to beat the top of an octagonal wooden pillar with a small wooden block (*tsui*) in order to call the monks together.

[6] "Nirvana hall" is what the temple infirmary was called.

[7] Master Ōbaku Kiun (d. between 855 and 859), successor of Master Hyakujō.

[8] *Ko* originally indicated a person from the area to the northwest of China; that is, present-day Russia.

[9] *Tenshōkōtōroku,* chap. 8; *Shinji-shōbōgenzō,* pt. 2, no. 2. Also quoted in Chapter Seventy-six, *Dai-shugyō.*

[10] The *Tenshōkōtōroku,* second of the *Gotōroku* (*Five Records of the Torch*), was completed in the Tenshō era of the Song dynasty, about thirty years after the *Keitokudentōroku.* Its thirty chapters were compiled by Ri Junkyoku.

[11] In this case the Patriarch's truth means Master Bodhidharma's Buddhism, centered in zazen.

[12] *Keitokudentōroku,* chap. 2. Also quoted in Chapter Eighty-four, *Sanji-no-gō.*

[13] These are the concluding two lines of a poem by Master Dōan Jōsatsu, one of ten of his poems quoted in the *Keitokudentōroku,* chap. 29. Master Dōan Jōsatsu belongs to a side lineage of Master Seigen Gyōshi. These lines suggest that our efforts to order our lives are always in vain, so we should live freely and independently without worrying about cause and effect.

[14] *Shukutsū* stands for *shuku-jū-tsū,* the power to know former states of existence. See Chapter Twenty-five (Vol. II), *Jinzū.*

[15] Master Dōgen explained the Chinese character *mai,* "unclear," with the Japanese word *kurashi,* which means unclear, dark, or ignorant.

[16] The fourteenth patriarch in India.

[17] *Shusse,* "out of the world," means the Buddhist area as opposed to the secular world.

[18] *Makashikan,* chap. 33. The four effects are 1) *srotāpanna* ("stream-enterer"), 2) *sakṛdāgāmin* ("once-returner"), 3) *anāgāmin* ("non-returner"), and 4) arhat. See Volume I, Glossary of Sanskrit Terms.

[19] *Shōkai,* "spirit world." The same term appears in Chapter One (Vol. I), *Bendōwa.*

[20] *Danken-gedō,* lit., "cutting-off–view non-Buddhism," represents the Sanskrit *uccheda-dṛṣṭi.* This view denies continuation into the future of the moral cause and effect relation. It is opposed to *jōken-gedō,* "eternity-view non-Buddhism," from the Sanskrit *śāśvata-dṛṣṭi.* These two opposing views are known as *henken,* "extreme views," from the Sanskrit *antagrāha-dṛṣṭi.* See Glossary of Sanskrit Terms and note 38.

[21] *Chōdai* literally means humbly to receive some revered object (such as the *kaṣāya*) upon the head, as a sign of reverence. See Chapter Twelve (Vol. I), *Kesa-kudoku.*

[22] Master Yōka Genkaku. Great Master Shinkaku is his posthumous title. Yōka is the name of the city where he was born. The information about him recorded here is contained in the *Keitokudentōroku,* chap. 5.

[23] Master Daikan Enō (638–713), the Sixth Patriarch in China.

[24] Tendai is the name of a mountain, of Master Tendai Chigi who lived there, and of the Tendai sect which he founded. The Tendai sect is based on the study of the *Lotus Sutra* (*Sutra of the Flower of Dharma*).

[25] Sakei Genrō is the eighth patriarch of the Tendai sect. He died in 754 at the age of eighty-two.

[26] That is, the *Mahāparinirvāṇa-sūtra* (*Sutra of the Great Demise*).

[27] *Shōdōka.* This work is still commonly recited in Sōtō sect temples in Japan today.

[28] *Kū,* "emptiness," in this case suggests the concept of *śūnyatā* as understood in idealistic interpretations: the view that all is nothing; indifference, vacuity. See Volume I, Glossary of Sanskrit Terms.

[29] *Ka,* "mistakes," in the orginal *Shōdōka* is *ka, wazawai,* "calamity."

[30] Master Wanshi Shōgaku (1091–1157), a successor of Master Tanka Shijun. See also, for example, Chapter Twenty-seven (Vol. II), *Zazenshin.*

[31] Concrete things here and now.

[32] *Kattō.* See Chapter Forty-six (Vol. III), *Kattō.*

[33] The sounds of a baby, suggesting Master Wanshi's unworried state.

[34] The four evil states are hell, the world of *preta*s (hungry ghosts), the world of animals, and the world of *asura*s (angry demons).

[35] Master Engo Kokugon (1063–1135), successor of Master Goso Hōen, and editor of the *Hekiganroku* (*Blue Cliff Record*). See also Chapter Sixty-six (Vol. III), *Shunjū;* Chapter Seventy-four, *Tenbōrin*.

[36] A mirror symbolizes a standard, a criteria, or a law—in this case, used as a concrete simile for the law of cause and effect.

[37] This world is very changeable, but at the same time, it has an immutable essence. *Engozenjigoroku,* chap. 19.

[38] *Jōken.* In general, *jōken,* "eternity view," and *danken,* "cutting-off view," may be interpreted as traditional expressions of the two extreme views that modern philosophy calls idealism (championed by Hegel) and materialism (championed by Marx). See also note 20.

[39] Master Daie Sōkō (1089–1163), successor of Master Engo Kokugon. Master Sōkō was a leading proponent of so-called *kōan* Zen, as opposed to *mokushō* ("silent illumination") Zen of Sōkō's contemporary, Master Wanshi Shōgaku. Master Dōgen often praised Master Wanshi as an eternal buddha (see, for example, Chapter Twenty-seven [Vol. II], *Zazenshin*), but strongly criticized Master Daie Sōkō (see, for example, Chapter Forty-eight [Vol. III], *Sesshin-sesshō;* Chapter Seventy-five, *Jishō-zanmai*).

[40] Present-day Hangzhou, the capital city of Zhekiang province at the head of Hangzhou Bay.

[41] A district in the east of present-day Zhekiang province.

[42] Hōtai ("Canvas Bag"), so called because he wandered through China from temple to temple carrying a big bag containing all his belongings. He is the original "Happy Buddha" portrayed in statues with a fat belly and a big smile. According to one account, he died in 916. Another account dates his death as in the Tenpuku era of the Tang dynasty (901–903). Quoted from the *Daiezenjigoroku,* chap. 10.

[43] *Dan-zenkon,* "cutter of good roots," represents the Sanskrit *icchantika,* which suggests one who is interested only in selfish ends. See Volume II, Glossary of Sanskrit Terms.

[44] Confucious and Laozi are the founders of Confucianism and Daoism, respectively.

[45] 1255.

[46] Master Dōgen's successor, Master Koun Ejō. Master Dōgen died in 1253, two years before Master Ejō wrote this. This chapter is one of the chapters of the twelve-chapter edition of the *Shōbōgenzō,* which Master Dōgen compiled in the final years of his life.

[Chapter Ninety]

Shizen-biku

The *Bhikṣu* in the Fourth *Dhyāna*

Translator's Note: Shi *means four.* Zen *represents the Sanskrit word* dhyāna, *which means zazen or "the state in zazen."* Biku *represents the Sanskrit word* bhikṣu, *which means a Buddhist monk.* Shizen-biku, *or the* bhikṣu *who had attained the fourth state in zazen, refers to a monk who mistakenly thought that his own state was the state of the arhat, a Buddhist practitioner who has reached the fourth and ultimate stage of practice. When he was dying, an apparition appeared before him, something not usually seen by someone who has attained the fourth state in zazen, so he felt that Gautama Buddha had deceived him. And because of his mistaken idea, he fell into hell. Master Dōgen quotes this story as an example of the wrong approach to Buddhism. In addition, in this chapter he warns strongly against the serious mistake of believing that Buddhism, Confucianism, and Daoism all teach the same thing.*

[23] The fourteenth patriarch, the ancestral master Nāgārjuna, said:

> Among the Buddha's disciples there was one *bhikṣu* who, on attaining the fourth *dhyāna,* became highly self-conceited[1] and thought he had attained the fourth effect.[2] When he first attained the first *dhyāna* he thought he had attained the state of a *srotāpanna;*[3] when he attained the second *dhyāna* he thought it was the state of a *sakṛdāgāmin;*[4] when he attained the third *dhyāna* he thought it was the state of an *anāgāmin*;[5] and when he attained the fourth *dhyāna,* he thought it was arhathood. He thus became proud of himself and did not seek to progress further. When his life was about to end, he saw coming to him the form of a middle netherworld[6] for [one who has] the fourth *dhyāna,* and there arose in him the false view. He thought, "There is no nirvana. The Buddha has deceived me." Because of [this] evil false view, he lost

the middle netherworld for the fourth *dhyāna* and saw the form of a middle netherworld in Avīci-*niraya.*[7] When his life ended, he was at once born in Avīci-*niraya.* The *bhikṣu*s asked the Buddha, "When the life of [this] *araṇya bhikṣu*[8] ended, where was he born?" The Buddha said, "This person was born in Avīci-*niraya.*" The *bhikṣu*s were greatly surprised: Could sitting in zazen and keeping the precepts lead to that?
296c The Buddha answered as before, and said, "Everything stemmed from his conceit. When he attained the fourth *dhyāna* he thought he had attained the fourth effect. [Then] when he came to the end of his life and saw the form of a middle netherworld for the fourth *dhyāna,* there arose in him the false view. He thought, 'There is no nirvana. I am an arhat; now, nonetheless, I am to be reborn. The Buddha has committed a deceit.' He thereupon saw the form of a middle netherworld to Avīci-*niraya* and as soon as his life ended he was born in Avīci-*niraya.*" Then the Buddha preached in verse, saying:

> Even with abundant knowledge, observance of precepts, and
> *dhyāna,*
> He had yet to attain the Dharma by which excesses are ended.
> Although he possessed this virtue,
> This fact was hard for him to believe.
> That he fell into hell was because he slandered the Buddha.
> It was not connected with the fourth *dhyāna*.[9]

[26] This *bhikṣu* is called "the *bhikṣu* in the fourth *dhyāna,*" and is also called "the *bhikṣu* of no knowledge." [The story] warns against mistaking attainment of the fourth *dhyāna* for the fourth effect, and it also warns against the false view that slanders the Buddha. All in the great order of human beings and gods have known [this story]: from the time when the Tathāgata was in the world until today, both in the Western Heavens and the Eastern Lands, in order to warn against attaching to what is wrong as if it were right, [human beings and gods] say in derision, "That is like attaining the fourth *dhyāna* and thinking it is the fourth effect!" The wrongs of this *bhikṣu,* if I now briefly summarize them, are threefold.[10] First, although he is somebody of no knowledge who cannot distinguish between the fourth *dhyāna* and the fourth effect, he vainly departs from teachers and idly lives alone in the

araṇya. Happily, this is the time when the Tathāgata is in the world. If [this *bhikṣu*] regularly visited the place of the Buddha, so that he were constantly meeting the Buddha and hearing the Dharma, the mistakes described here could never be. Instead, living alone in the *araṇya,* he does not visit the place of the Buddha and does not meet Buddha and hear the Dharma at last, which is why he is like this. Even if he fails to visit the place of the Buddha, he should go to the orders of the great arhats and receive their instruction. Vainly to live in solitude is a mistake born of self-conceit. Secondly, when he attains the first *dhyāna* he thinks it is the first effect, when he attains the second *dhyāna* he thinks it is the second effect, when he attains the third *dhyāna* he thinks it is the third effect, and when he attains the fourth *dhyāna* he thinks 297a
it is the fourth effect. This is his second mistake. The forms of the first, second, and third *dhyāna*s, and the forms of the first, second, and third effects, are beyond comparison: how could we draw [a comparison]? This [mistake] derives from the fault of being without knowledge, a fault which [itself] derives from not serving a teacher and from ignorance.

> [28] Among the disciples of Upagupta[11] there is a *bhikṣu* who, with devout mind, has left his family life and got the fourth *dhyāna,* but he thinks it is the fourth effect. Upagupta, using expedient means, causes him to go to a distant place and makes a band of robbers materialize on the road thereto. He also materializes five hundred merchants. The robbers attack the merchants and there is a massacre. Seeing it, the *bhikṣu* becomes afraid. At once he thinks to himself, "I am not an arhat. This must be the third effect." After the merchants are dead, there [only] remains the daughter of a wealthy [merchant]. She says to the *bhikṣu,* "Solely I beg you, virtuous monk, take me with you!" The *bhikṣu* replies, "The Buddha does not permit me to walk with a woman." The girl says, "I will follow you from a distance, virtuous monk." The *bhikṣu* takes pity on her; in sight of each other they walk on. The Venerable One then materializes a big river. The woman says, "Virtuous monk, will you cross with me?" The *bhikṣu* is downstream, the woman upstream. The girl suddenly falls into the water and calls, "Virtuous monk, save me!" Then the hands of the *bhikṣu* reach to her and rescue her. He thinks about her smoothness and lust arises in his mind—at once he recognizes that he is not an *anāgāmin.* But feeling intense

love for this woman, he leads her to a secluded place, wanting to have intercourse with her. On seeing that this is the master, he is greatly ashamed and stands with head bowed. The Venerable One says, "You considered yourself to be an arhat. How could you want to do such a bad deed?" He led [the *bhikṣu*] into the sangha, made him confess, explained to him the pivot of the Dharma, and caused him to attain the state of arhat.[12]

[31] This *bhikṣu* initially makes the mistake of having views, but on witnessing the massacre he becomes afraid. At that time he thinks, "I am not an arhat." Still, he is mistaken in thinking that he might be in the third effect. After that, because of thinking about the [woman's] smoothness, he causes
297b lust to arise in his mind and knows that he is not an *anāgāmin.* He has no thought of slandering the Buddha, no thought of slandering the Dharma, and no thought of turning against the sacred teachings; he is not the same as the *bhikṣu* in the fourth *dhyāna.* This *bhikṣu* possesses the ability of one who has learned the sacred teachings, and so he knows himself that he is not an arhat and not an *anāgāmin.* People without knowledge today neither know what arhat is nor know what buddha is; therefore they do not know themselves that they are not arhats and not buddhas. That they just randomly think and say, "I am buddha," may be a great mistake and a profound fault. Students first should learn what buddha is.

[32] A master of the past said, "Therefore we know that those who learn the sacred teachings know the proper order from the beginning; and transgressions, even if they occur, are easily resolved."[13]

How true are the words of the master of the past! Even if they make the mistake of having views, people who have learned even a bit of the Buddha-Dharma will never be deceived by themselves and will never be deceived by others.

[33] I have heard; there was a person who thought that he had become a buddha, and when the sky did not clear as he expected, he thought it must be due to the hindrances of demons. [The sky] did clear, but after that he did not see King Brahmā requesting him to preach the Dharma. He knew that he was not a buddha; he thought that he must

> be an arhat. But then when others spoke ill of him his mind became temperamental, and he knew that he was not an arhat; so he thought he must be in the third effect. But then when he saw a woman and thought lewd thoughts he knew that he was not a sacred person. Here also, because [a person] honestly recognized the form of the teachings, he was [able to be] like this.[14]

[34] Now, those who know the Buddha-Dharma sense their own wrongness like this and swiftly get rid of mistakes. Those who do not know idly remain for their whole lives in stupidity; and even if they receive life after 297c
life, still it will be so. This disciple of Upagupta, having attained the fourth *dhyāna,* thinks he is in the fourth effect, but thereafter he has the wisdom that "I am not an arhat." If the *bhikṣu* of no knowledge, on coming to the end of his life and being able to see the middle netherworld for the fourth *dhyāna,* had the recognition "I am not an arhat," then he could not be guilty of slandering the Buddha. Still more, it has been a long time since he attained the fourth *dhyāna;* why has he failed to recognize, by reflecting upon himself, that he is not in the fourth effect? If he were aware already of not being in the fourth effect, how could he fail to correct himself? [Instead,] he vainly sticks to his wrong consideration, hopelessly sunk in a false view. Thirdly, when his life ends, he makes an enormous mistake, the wrongness of which is so grave that he has duly fallen into Avīci Hell. [Monk of no knowledge,] even if you have spent your whole life thinking that the fourth *dhyāna* is the fourth effect, if you are able, when your life is ending, to see the middle netherworld for the fourth *dhyāna,* you should confess your lifelong mistake and consider that you were never in the fourth effect. How could you think, "The Buddha has deceived me; though nirvana does not exist, he has fabricated that nirvana exists"? This is a wrongness [born of] no knowledge. This sin, already, is to have slandered the Buddha. Because of this, the middle netherworld to Avīci appears to him and, when his life ends, he falls down into Avīci Hell. How could anyone, even a saint of the fourth effect, equal the Tathāgata? Śāriputra has long been a saint of the fourth effect. Collect [all] the wisdom that exists in a three-thousand-great-thousandfold world, see [the wisdom] of others—excluding the Tathāgata—as one division, and compare a sixteenth of Śāriputra's wisdom with the wisdom that remains in
the three-thousand-great-thousandfold world: [that remaining wisdom] will 298a

not equal the one-sixteenth of Śāriputra's wisdom. Nevertheless, on hearing the Tathāgata preach Dharma that he has never preached before, Śāriputra does not think, "This is different from the Buddha's preaching at former and latter times; [the Buddha] is deceiving me." He says in praise, "Pāpīyas has nothing like this."[15] The Tathāgata delivers Wealth Increaser,[16] Śāriputra does not deliver Wealth Increaser: the great difference between the fourth effect and the buddha-effect is like this. If the world in the ten directions were full of the likes of Śāriputra and the other disciples, and together they tried to fathom the Buddha's wisdom, it would be impossible.[17] Kongzi and Laozi[18] have never had such virtue. Who among students of the Buddha-Dharma could fail to fathom Confucius and Laozi? [But] no student of Kongzi and Laozi has ever fathomed the Buddha-Dharma. People today of the great kingdom of Song mostly uphold the principle of agreement between Kongzi and Laozi and the Buddha's truth. It is the gravest of wrong views, as later I shall expand. When the *bhikṣu* in the fourth *dhyāna,* seeing his own wrong view as true, considers that the Buddha has deceived him, he turns his back on the Buddha's truth forever. The enormity of his stupidness may be equal to that of the six [non-Buddhist] teachers.[19]

> [38] A master of the past said, "Even when the Great Master was in the world, there were people of wrong consideration and views. How much worse, after [the Tathāgata's] extinction, are those without a teacher who are unable to attain any *dhyāna.*"[20]

The present "Great Master" means the World-honored Buddha. Truly, even those who left family life and received ordination when the World-honored One was in the world had difficulty, due to lack of knowledge, in avoiding the mistake of wrong consideration and the holding of views. How much less could we, in a remote and inferior time and place, in the fifth five hundred-year [period] after the Tathāgata's extinction, be without mistakes? Even
298b one who established the fourth *dhyāna* was like this. How much less deserving of discussion are those who are not up to establishing the fourth *dhyāna* and who idly sink into greed for fame and love of gain, or those who crave official promotion or secular careers. In the great kingdom of Song today there are many ill-informed and foolish people. They say that the Buddha-Dharma and the methods of Kongzi and Laozi are in accord and not divergent.

[39] In the Great Song era of Katai,[21] there was a monk Shōju[22] who edited and presented[23] the record *Futōroku*[24] in thirty volumes. He said, "Your subject has heard the words of Kozan Chien[25] that, 'My truth is like a three-legged cauldron, and the three teachings are like its legs. If one leg were missing, the cauldron would tip up.' Your subject has long since admired this person and contemplated his preaching, whereupon I have recognized that the essence of what Confucianism teaches is integrity, the essence of what the Dao teaches is detachment, and the essence of what Śākyamuni teaches is seeing the nature.[26] Integrity, detachment, seeing the nature: different in name, same in substance. When we master the point at which they converge, there is nothing that does not concur exactly with this truth. . . ."[27]

[40] People like this of wrong consideration and views are very many; they are not only Chien and Shōju. The mistake of these people is more grave than that of one who has attained the fourth *dhyāna* and thinks it is the fourth effect. They are slandering the Buddha, slandering the Dharma, and slandering the Sangha. Already, they are negating salvation, negating the three times, and negating cause and effect. That "in a morass of looseness, they invite misfortune and calamity"[28] is beyond doubt. They are equal to those who have thought that there are no "Three Treasures, Four [Noble] Truths, or four effects of a *śramaṇa*."[29] The essence of the Buddha-Dharma is never seeing the nature. Where has any of the Seven Buddhas or the twenty-eight patriarchs of India said that the Buddha-Dharma is only "seeing the nature"? The Sixth Patriarch's *Platform Sutra*[30] contains the words "seeing the nature," but that text is a fake text; it is not the writing of one to whom the Dharma treasury was transmitted, and it is not the words of Sōkei. It is a text upon which descendants of the Buddhist Patriarch absolutely never rely. Because Shōju and Chien never knew one corner of the Buddha-Dharma, they pro- 298c
duced this wrong consideration about one cauldron with three legs.

[42] A master of the past said, "Even Laozi and Zhuangzi[31] themselves never recognized the subject of attachment and the object of attachment or the subject of detachment and the object of detachment of the Small Vehicle;[32] much less actual attachment and actual detachment[33] within the Great Vehicle. For this reason, they are not even slightly

similar to the Buddha-Dharma. Yet the stupid people of the secular world are deluded by concepts and forms, and people of indiscriminate Zen stray from the true theory. They would like to equate the concepts of 'the merit of the Dao'[34] and 'the amble,'[35] with the preaching of salvation through the Buddha-Dharma; but how could that be possible?"[36]

Since olden times those deluded by concepts and forms and those who do not know the true theory have equated the Buddha-Dharma with Zhuangzi and Laozi. Of those who possess, with respect to the Buddha-Dharma, even slight esteem for the ancients, not one person since olden times has attached importance to Zhuangzi or Laozi.

[43] The *Shōjōhōgyōkyō*[37] says, "Bodhisattva Moon Light[38] there they call Gankai;[39] Bodhisattva Light and Purity[40] there they call Chūji;[41] Bodhisattva Kāśyapa there they call Laozi. . . ."[42]

Since olden times, quoting the preaching of this sutra, [people] have said that Kongzi, Laozi, and so on are bodhisattvas and so their preaching may be, at heart, equal to the Buddha's preaching, and they may be, moreover, the Buddha's emissaries, whose preaching might naturally be the Buddha's preaching. These opinions are all wrong. "A master of the past said, 'Those who have referred to the catalogues [of the sutras], all consider this sutra to be a fake. . . .'"[43] Relying now upon this preaching, [we can say that] the Buddha-Dharma and Kongzi and Laozi may be ever more widely divergent. [Kongzi and Laozi] are bodhisattvas already; they cannot compare with the buddha-effect. Furthermore, the virtue of "softening one's light and harmonizing one's traces"[44] is the Dharma only of the buddhas and bodhisattvas of the three times. It is not an ability of common people in [the world of] secular dust. How can a common person occupied in his business be free to harmonize traces? Kongzi has never had any saying about harmonizing traces. Still less do Kongzi and Laozi know causes in the past or explain effects in the present. They see as the
299a aim the art of serving a lord and managing a household through the loyalty and filial piety of merely one age; they have no preaching at all about future ages. They may be, already, the descendants of nihilists. Those who, despising Zhuangzi and Laozi, have said, "They know not even the Small Vehicle, much less the Great Vehicle," are the clear teachers of antiquity. Those who say that the three teachings are at one are [as] Chien and Shōju; they are the dimwitted

common people of a later degenerate age. You [Chien and Shōju], what excellence do you have to disregard the preaching of the ancestral masters of antiquity and to claim at random that the Buddha-Dharma might be equal to Kongzi and Laozi? Your views are never fit for discussing the penetrable and the impenetrable in the Buddha-Dharma. Carrying your packs, you should go to learn under a clear teacher. Chien and Shōju! You have never known either the Great [Vehicle] or the Small Vehicle. You are more ignorant than [the monk] who, having attained the fourth *dhyāna,* thought it was the fourth effect. It is sad that where winds of decay are blowing there are many demons like this.

> [46] A master of the past said, "According to the words of Kongzi[45] and Kitan[46] and the writings of the three emperors and the five rulers,[47] a household is regulated through filial piety, a nation is regulated through loyalty, and the people benefit through assistance. But this is limited within one age; it does not extend into the past or the future. It never compares with the Buddha-Dharma's benefiting of the three times. How could [such a comparison] not be mistaken?"[48]

How true they are, the words of the past master. They have nicely arrived at the ultimate principle of the Buddha-Dharma, and they are clear with regard to the principles of secular society. The words of the three emperors and the five rulers can never equal the teachings of the sacred wheel[-turning] kings and should never be discussed alongside the preachings of King Brahmā or the god Śakra. The areas [Chinese emperors] govern, and the effects and results they attain, may be far inferior. [But] not even the wheel kings, King Brahmā, and the god Śakra equal a *bhikṣu* who has left family life and received ordination. How much less could they equal the Tathāgata? The writings of Kongzi and Kitan, moreover, cannot equal the eighteen great scriptures of India,[49] and they do not bear comparison with the four books 299b
of the Vedas.[50] The Brahamanist teaching of the Western Heavens is never equal to the Buddha's teaching, nor even equal to the teachings of *śrāvaka*s of the Small Vehicle. It is pitiful that in the minor and remote nation of China there is the false doctrine that the three teachings are at one.

[48] The fourteenth patriarch, Bodhisattva Nāgārjuna, said, "The great arhats and *pratyekabuddha*s know eighty thousand great *kalpa*s. The great bodhisattvas and [buddhas] know countless *kalpa*s."[51]

The likes of Kongzi and Laozi never know past and future within one generation. How could they have the power to know one past life or two past lives? How much less could they know one *kalpa*? How much less could they know a hundred *kalpa*s or a thousand *kalpa*s? How much less could they know eighty thousand great *kalpa*s? And how much less could they know countless *kalpa*s? Compared with the buddhas and bodhisattvas who illuminate and know these countless *kalpa*s more clearly than one looking at the palm of a hand, the likes of Kongzi and Laozi do not even deserve to be called dim. Covering the ears, do not listen to the words that the three teachings are at one. It is the most wrong doctrine among wrong doctrines.

[49] Zhuangzi said, "Nobility and lowliness, suffering and joy, right and wrong, gain and loss: all these are just the natural state."[52]

This view, already, is the descendant of non-Buddhists of the naturalistic view in the Western Kingdom.[53] Nobility and lowliness, suffering and joy, right and wrong, gain and loss, are all the effect of good or bad conduct. Because [Zhuangzi] neither knows "fulfilling karma"[54] and "pulling karma"[55] nor understands the past and the future, he is ignorant of the present; how could he be equal to the Buddha-Dharma? Some say:

> The buddha-tathāgatas widely substantiate the worlds of Dharma.
> Therefore Dharma worlds of atoms[56] are all substantiated by the
> buddhas. That being so, both forms of [karmic] result, circumstances
> and the subject,[57] amount to the preaching of the Tathāgata, and there-
> fore mountains, rivers, and the earth, sun, moon, and stars, the four
> illusions[58] and the three poisons,[59] all are what the Tathāgata preached.
> To see the mountains and rivers is to see the Tathāgata. The three poi-
> 299c sons and the four illusions are nothing other than the Buddha-Dharma.
> To see atoms is the same as seeing the world of Dharma, and every
> instant is the state of *saṃbodhi*.[60] This is called "the great liberation."
> This is called "the directly transmitted and immediately accessible
> truth of the patriarchs."

Fellows who speak like this are as [common as] rice, flax, bamboo, and reeds; the government and the people are full of them. It is not clear, however, whose descendants these fellows are, and they do not know the truth of the Buddhist patriarchs at all. While [mountains, rivers, and the earth]

may be what the buddhas preach, it is not impossible for mountains, rivers, and the earth momentarily to be what the common person sees. [Those fellows] do not learn and do not hear the principle of what constitutes the preaching of buddhas. For them to say that seeing atoms is the same as seeing the world of Dharma is like subjects saying they are the same as a king. Moreover, why do they not say that seeing the world of Dharma is the same as seeing atoms? If the view of these fellows could be esteemed as the great truth of the Buddhist patriarchs, the buddhas need not have appeared in the world, the ancestral master need not have manifested himself, and living beings would not be able to attain the truth. Even if [those fellows] physically realize that "appearance is just nonappearance,"[61] [the truth] is beyond this principle.

> [52] Paramārtha Sanzō[62] said, "In China there are two blessings. The first is that there are no *rākṣasa*s.[63] The second is that there are no non-Buddhists."[64]

These words were in fact imported by a non-Buddhist brahman from the Western Kingdom. Even if there is no one able to penetrate non-Buddhism, that does not mean there cannot be people who beget non-Buddhist views. *Rākṣasa*s have never been seen, but that does not mean there are no descendants of non-Buddhists. The reason [China] is a minor nation in a remote land, and therefore not the same as India, the center,[65] is that although [the Chinese] have learned the Buddha-Dharma a little, there is no one who has grasped the state of experience as [it was grasped] in India.

> [53] A master of the past said, "Today there are many who have returned to secular society.[66] Afraid of having to perform king's service,[67] they
> enter into non-Buddhism but steal the principles of the Buddha-Dharma 300a
> in order secretly to understand Laozi and Zhuangzi. They duly create confusion, deluding beginners about which is true and which is false, calling this the view that is able to unfold the Dharma of the Vedas."[68]

Remember, those who cause confusion, not knowing which is true and which is false between the Buddha-Dharma and Laozi and Zhuangzi, and those who delude beginners, are just the present Chien and Shōju and their like. Not only is it the grossest stupidity: it is the utmost lack of esteem for

the ancients. [This] is obvious and is evident. Among the monks of the Song dynasty in recent days, there had not been even one who knew that Kongzi and Laozi are inferior to the Buddha-Dharma. Although people who had become descendants of the Buddhist Patriarch,[69] like rice, flax, bamboo, and reeds, filled the mountains and fields of the nine states, there was not one person or half a person upon whom it had dawned that, beyond Kongzi and Laozi, the Buddha-Dharma is outstanding in its excellence. Only my late master Tendō, the eternal buddha, clearly understood that the Buddha-Dharma and Kongzi and Laozi are not one. He instituted this teaching day and night. Though [others] were famous as teachers of sutras and commentaries or as lecturers, it had not dawned on any of them that the Buddha-Dharma far surpasses the areas of Kongzi and Laozi. For the last hundred years or so many lecturers have studied the conventions of people who practice [za]zen and learn the state of truth, hoping to steal their understanding. We can say that they are utterly mistaken. In the writings of Kongzi there is the "person of innate intelligence."[70] In the Buddha's teaching there are no people of innate intelligence.[71] In the Buddha-Dharma there is explanation of the *śarīra*s.[72] Kongzi and Laozi do not know of the existence or nonexistence of the *śarīra*s. Even if they intend to make [the three teachings] into one and mix them up, penetration or non-penetration of a detailed explanation will be beyond them at last.

> [56] [The] *Rongo*[73] says, "[Those] who know it from birth are the best. Those who know through study are next. Those who learn it with difficulty are after that. Those who fail to learn even with difficulty, the people will see as the lowest."[74]

If [this says] there is inborn intelligence, it is guilty of negating causality. In the Buddha-Dharma there is no doctrine that negates causality. When
300b the *bhikṣu* in the fourth *dhyāna* comes to the end of his life, he falls into the sin of slandering the Buddha momentarily. If [students] think that the Buddha-Dharma is equal to the teachings of Kongzi and Laozi, their sin, to slander the Buddha through a lifetime, must be grave indeed. Students should swiftly throw away the opinion that falsely considers the Buddha-Dharma and Kongzi and Laozi to be at one. Those who harbor this view and fail to discard it will eventually fall into an evil state. Students, you must clearly remember: Kongzi and Laozi neither know the Dharma in the three times nor know the truth of

cause and effect. They do not know the peaceful establishment of one continent;[75] how much less could they know the peaceful establishment of the four continents.[76] They do not even know about the six heavens; how much less could they know the Dharma of the triple world of nine realms?[77] They do not know a small thousandfold world and they are not able to know a middle thousandfold world; how could they see and how could they know the three-thousand-great-thousandfold world? Even in the solitary realm of China [Kongzi and Laozi] are only minor retainers who have not ascended to the rank of emperor; they cannot be compared with the Tathāgata, who is the king of the three-thousand-great-thousandfold world. In the Tathāgata's case, Brahmadeva, the god Śakra, and sacred wheel-turning kings, day and night are venerating him and standing guard over him and perpetually requesting him to preach the Dharma. Kongzi and Laozi are without such merit; they are only common people wandering in the mundane circuit. They have never known the truth of transcendence and salvation; how could they perfectly realize, in the manner of the Tathāgata, that "all *dharma*s are real form." If they have never perfectly realized [this] how could they be seen as equal to the World-honored One? Kongzi and Laozi are without inner virtue and without outer usefulness; they can never arrive at the level of the World-honored One. How could we disgorge the false doctrine that the three teachings are at one? Kongzi and Laozi cannot penetrate the existence of boundaries and the nonexistence of boundaries of the world. Not only do they fail to see and fail to know the wide and fail to see and fail to know the great; they [also] fail to see the smallest material forms and fail to know the length of a *kṣāṇa.*[78] The World-honored One clearly sees the smallest material forms and knows the length of a *kṣāṇa;* how could we liken him to Kongzi and 300c
Laozi? Kongzi, Laozi, Zhuangzi, Huizi,[79] and suchlike are just common people. They could not reach the level of even a *srotāpanna*[80] of the Small Vehicle; how much less could they reach the level of the second [effect] or the third [effect] or an arhat of the fourth [effect]? That students, however, out of ignorance, put them on a par with the buddhas, is "in the midst of delusion, deepening delusion." Kongzi and Laozi are not only ignorant of the three times and ignorant of the many *kalpa*s; they are not able to know one instant of mindfulness and not able to know one moment of the mind. They do not bear comparison even with the gods of the sun and the moon and they

cannot equal the four great kings[81] and the hosts of gods. Whether in the secular sphere or beyond the secular sphere, [seen] in comparison with the World-honored One, they are straying in delusion.

> [59] The *Biographies*[82] say: "Ki was a great man of the Zhou [dynasty].[83] He was skilled in astrology and once saw a heavenly anomaly. Following it eastward, he met, as he had expected, Laozi, whom he asked to write a book of five thousand words. Ki wished to go forth[84] so that he could follow Laozi.[85] Laozi said, 'If you are determined to go forth, bring the heads of seven people including your father and mother, and then you will be able to go forth.' Ki immediately did as he had been told, whereupon the seven heads all turned into the heads of pigs." A master of the past said, "In contrast, Confucianists who are [versed in] secular scriptures and dutiful to their parents honor even [their parent's] wooden images. [But] when Laozi established his instruction, he made Ki kill his parents. In the lineage of the Tathāgata's teaching, great benevolence is the foundation. How could Laozi make a grave sin the starting point of his instruction?"[86]

[61] In the past there were wrong groups who compared Laozi with the World-honored One, and today there are stupid fellows who say that both Kongzi and Laozi compare with the World-honored One. How could we not pity them? Kongzi and Laozi cannot equal even the sacred wheel-turning kings who, through the ten kinds of good,[87] govern the secular world. How could the three emperors and the five rulers be equal to the wheel-turning kings of the gold, silver, copper, and iron [wheels], who are furnished with the seven treasures and a thousand things and who either govern four continents or rule a three-thousandfold world? Kongzi and Laozi can never be compared with even these [three emperors and five rulers]. The buddhas and the patriarchs of the past, present, and future have each considered the starting
301a ing point of instruction to be dutiful obedience to parents, teacher-monks, and the Three Treasures; and service of offerings to sick people and so on. They have never, since time immemorial, considered harming one's parents to be the starting point of instruction. So Laozi and the Buddha-Dharma are not one. To kill one's father and mother, in every case, is karma [felt] in the next life, in which falling into *niraya* is assured. For all Laozi's random dis-

cussion of "the void," those who harm their father and mother will not escape the arising of retribution.

> [62] The *Dentōroku* says: The Second Patriarch[88] constantly lamented, saying, "The teachings of Kongzi and Laozi are [only] the art of decorum and criteria for behavior, and the writings of Zhuangzi and the *Yijing*[89] are imperfect in regard to exquisite truths. Recently I have heard that the great man Bodhidharma is residing at Shaolin. A consummate human being may not be far away. [Under him] I shall mold the profound state."[90]

People today should definitely believe that the authentic transmission into China of the Buddha-Dharma was solely due to the Second Patriarch's power of learning in practice. Though the First Patriarch had come from the west, without the Second Patriarch, the Buddha-Dharma would not have been transmitted. If the Second Patriarch had not transmitted the Buddha-Dharma, in the Eastern Lands today there would be no Buddha-Dharma. In general the Second Patriarch must not be grouped among others.

> [63] The *Dentōroku* says: The monk Shinko[91] was a man of broad accomplishments. For a long time he lived in Yiraku.[92] He was widely read in many texts, and was well able to discuss profound truths.[93]

The Second Patriarch's wide reading of many texts in former days may be far beyond the reading of [a few] volumes by people today. After he attained the Dharma and received the transmission of the robe, he had no words to the effect that, "In former days when I thought the teachings of Kongzi and Laozi were [only] the art of decorum and criteria for behavior, that was a mistake." Remember, the Second Patriarch had clearly realized that Kongzi and Laozi are unable to equal the Buddha-Dharma. Why do his distant descendants today turn their backs on their ancestral father and say that [Kongzi and Laozi] and the Buddha-Dharma are at one? Just know that it is a false doctrine. Among distant descendants of the Second Patriarch, who could rely upon the explanations of Shōju and the like? If you want to be a descendant of the Second 301b
Patriarch, never say that the three teachings are at one.

> [65] When the Buddha was in the world, there was a non-Buddhist called Debating Power[94] who thought that in debate there was no one

who could equal his learning, his power being the greatest; for this reason, he was called Debating Power. At the request of five hundred Licchavīs,[95] he compiled five hundred salient enigmas and came to pester the World-honored One. Coming to the Buddha's place, he asked the Buddha, "Is there one ultimate truth, or are there many ultimate truths?"

The Buddha said, "There is only one ultimate truth."

Debating Power said, "We teachers each assert that we have the ultimate truth. Among non-Buddhists, we each consider ourself to be right and disparage the ways of others; we find in each other rightness and wrongness: therefore there are many truths."

The World-honored One at that time had already converted Deer Head,[96] who had realized the effect of one beyond study.[97] He was standing by the Buddha. The Buddha asked Debating Power, "Among the many truths, whose is foremost?"

Debating Power said, "Deer Head is foremost."

The Buddha said, "If he is foremost, why has he discarded his own truth,[98] become my disciple, and entered my state of truth?"

Seeing this, Debating Power hung his head in shame. He took refuge and entered the truth. Then the Buddha preached a philosophic verse, saying:

Everyone claims the ultimate,
Each attaching to themselves,
Each seeing themselves as right and others as wrong:
This is never the ultimate.
Such people enter controversies,
And strive to elucidate intellectual nirvana.
Disputing with each other right and wrong,
Winners and losers feel sadness or joy.
The winners fall into the pit of conceit;
The losers fall into a hell of gloom.
Therefore, those who have wisdom
Do not fall into these two ways.
Debating Power, you should know:
In the Dharma of my disciples

There is neither nothingness nor substance.
What are you after?
If you want to destroy my arguments,
There is, at last, no basis for this.
It is impossible to clarify total knowledge;
By this [effort] you will only ruin yourself.[99]

[67] Now the golden words of the World-honored One are like this. The stupid and dull living beings of the Eastern Lands must not indiscriminately turn their backs on the Buddha's teaching and say that there are truths equal to the Buddha's truth. That would just be slandering the Buddha and slandering the Dharma. [People] of the Western Heavens, from Deer Head and Debating Power to the brahman Long Nails,[100] the brahman Senika,[101] and so on: these were people of wide learning, [such as] have never existed since ancient times in the Eastern Lands. Kongzi and Laozi could never equal them at all. All of them discarded their own truths and took refuge in the Buddha's 301c
truth. If we were now to compare the secular people Kongzi and Laozi with the Buddha-Dharma, even those who listened would be guilty of a sin. Furthermore, even arhats and *pratyekabuddha*s will all eventually become bodhisattvas: not one of them will finish in the Small Vehicle. [But] as for Kongzi and Laozi, who never entered the Buddha's truth, how could we say that they are equal to the buddhas? That would be an enormously wrong view. In conclusion, the fact that the World-honored Tathāgata far surpasses all is praised and known unanimously by the buddha-tathāgatas, the great bodhisattvas, Brahmadeva, and the god Śakra. The twenty-eight patriarchs of India all know it. In sum, all those who have the power of learning in practice know it. Living beings of the present degenerative age must not heed the mad utterance of the dimwits of the Song dynasty, that the three teachings are at one. It is the utmost ignorance.

Shōbōgenzō Shizen-biku

On a day during the summer retreat in the seventh year of Kenchō,[102] I finished the copying from the master's first draft.

Ejō

Notes

[1] *Zōjōman* represents the Sanskrit *abhimāna,* one of the seven categories of *māna* (arrogance). See Glossary of Sanskrit Terms.

[2] *Shika* ("fourth effect"), the state of an arhat.

[3] A stream-enterer. See Volume I, Glossary of Sanskrit Terms.

[4] A once-returner. (Ibid.)

[5] A non-returner. (Ibid.)

[6] *Chū-in* represents the Sanskrit *antarā-bhava,* the middle existence between death and regeneration, usually rendered into Chinese characters as *chū-u,* "middle existence." See Volume I, Glossary of Sanskrit Terms.

[7] Avīci, lit., "waveless," is the name of a particular hell. *Niraya* means hell.

[8] *Araṇya* means forest, wilderness, or deserted place. The *bhikṣu* lived alone in the wilderness without visiting reliable teachers.

[9] *Daichidoron,* fascicle 17.

[10] The first two mistakes are listed in this paragraph. The third mistake is described in paragraph 34.

[11] The fourth patriarch in India. See Chapter Fifteen (Vol. I), *Busso.*

[12] Fascicle 5, pt. 4 of the *Makashikanhogyōdenguketsu,* a commentary on Master Tendai Chigi's *Makashikan.* Master Tendai Chigi was founder of the Tendai sect.

[13] *Makashikanhogyōdenguketsu,* fascicle 5, pt. 4.

[14] Ibid.

[15] *Lotus Sutra, Hiyu* ("A Parable"): "The World-honored One preaches the real truth./Pāpīyas has no such thing." See LS 1.142. See Volume III, Glossary of Sanskrit Terms (*pāpīyas*).

[16] Fukuzō represents the meaning of the Sanskrit Śrīvaddhi, the name of a wealthy man said to be already one hundred years old when he resolved to become a monk. Śāriputra refused to let him, saying he was too old. Later, Śrīvaddhi asked the Buddha, and the Buddha allowed it. Śrīvaddhi is described in fascicle 4 of the *Kengukyō,* and also mentioned in Chapter Eighty-six, *Shukke-kudoku.*

[17] Alludes to *Lotus Sutra, Hōben.* See LS 1.72.

[18] Kōrō stands for Kōshi, Kongzi, and Rōshi, Laozi. Kongzi (555–479 B.C.E.), that is, Confucius, is the founder of Confucianism. Laozi (also ca. sixth century B.C.E.) is regarded as the founder of Daoism.

[19] *Rokushi* stands for *rokushi-gedō,* the six non-Buddhist teachers: Pūraṇa-Kāśyapa (who denied the existence of good and evil), Maskari-Gośalīputra (a fatalist), Sañjaya-Vairāṭīputra (a skeptic), Ajita-Keśakambala (a materialist), Kakuda-Kātyāyana (who explained the universe by seven elemental factors), and Nirgrantha-Jñātiputra (the founder of Jainism).

[20] *Makashikanhogyōdenguketsu,* fascicle 4, pt. 1.

[21] 1201–1205.

[22] Master Raian Shōju. A successor of Master Getsudō Dōshō. He died in 1208 at the age of sixty-seven.

[23] That is, presented to the emperor.

[24] *Kataifutōroku* (*Katai Era Record of the Universal Torch*), completed 1201. Contains stories of both monks and laypeople.

[25] Kozan Chien was a monk of the Tendai sect. He died in 1022 at the age of forty-seven.

[26] *Kenshō,* "seeing the nature" or "enlightenment": the concept *kenshō* is generally used by people who regard the experience of enlightenment as an aim outside of practice.

[27] Quoted from the preface to the *Kataifutōroku.*

[28] Alludes to a line in Master Yōka Genkaku's *Shōdōka:* "Emptiness run wild negates cause and effect; and in a morass of looseness, invites misfortune and calamity." See also Chapter Eighty-nine, *Shinjin-inga.*

[29] Alludes to Master Nāgārjuna's words, quoted in Chapter Eighty-nine, *Shinjin-inga:* "When they deny the existence of cause and effect beyond the world, then there are no Three Treasures, Four [Noble] Truths, or four effects of a *śramaṇa.*"

[30] The *Rokusodaishihōbōdankyō* (*Platform Sutra of the Sixth Patriarch's Dharma Treasure*) was said to have been compiled by Hōkai and other disciples of Master Daikan Enō, the Sixth Patriarch. There are several editions, including the Tonkō edition (Tonkō was a station on the Silk Road), the Kōshōji edition (Kōshōji is a temple in Kyoto), and the Korean edition.

[31] Laozi is said to be the founder of Daoism, and Zhuangzi is said to be his student. The Chinese texts of Daoism are named after the authors to whom those texts are ascribed. So the name "Zhuangzi" represents both Daoist teaching and the name of the supposed teacher.

[32] The Small Vehicle means intellectual Buddhism in which subject and object are separated.

[33] *Nyaku-jaku nyaku-ha,* literally, "possibility of attachment, possibility of breaking [attachment]." *Nyaku* expresses possibility, but Master Dōgen used the character *to* represent actuality, or the fact of something already having happened. In Chapter Twenty-two (Vol. II), *Busshō,* paragraph 14, Master Dōgen identifies *nyaku-shi,* "if it has arrived," and *ki-shi,* "it has already arrived."

[34] *Dōtoku.* There is a text ascribed to Laozi called the *Rōshidōtokukyō* (*Scripture of the Merit of the Dao of Laozi*).

[35] *Shōyō,* lit., walk, amble, or stroll, expresses the fundamental ideal in the teaching of Zhuangzi: to walk amid nature in a state of perfect ease.

[36] *Makashikanhogyōdenguketsu,* fascicle 3, pt. 4.

[37] *Shōjōhōgyōkyō,* lit., "Sutra of Pure Dharma Conduct," is not contained in the *Taishō Shinshū Daizōkyō*, the complete collection of Buddhist sutras. The sutra was likely a fake, written in China and titled as if it were written in India.

[38] Gekkō (Moon Light) represents the meaning of the Sanskrit Candraprabha. The image of this bodhisattva, along with that of Nikkō-bosatsu, Bodhisattva Sun Light (from the Sanskrit Sūryaprabha), are usually arranged on either side of the image of Yakushi-nyorai, lit., "Medicine King Tathāgata," the buddha of healing (Sanskrit: Bhaiṣajyaguru or Bhaiṣajyaguruvaiḍūryaprabha-tathāgata). Statues of these three have been very popular in China and Japan from ancient times.

[39] Gankai was said to be the most excellent of the ten great disciples of Kongzi.

[40] Kōjō ("Light and Purity"); Sanskrit name not traced.

[41] Chūji, another name of Confucius.

[42] *Makashikanhogyōdenguketsu,* fascicle 6, pt. 3.

[43] Ibid.

[44] *Wakō-ōjaku. Wakō,* "softening light," describes the practice of buddhas and bodhisattvas of concealing the brightness of their own state, so as not to bedazzle the living beings whom they wish to save. *Ōjaku,* "harmonizing traces," describes the practice of buddhas and bodhisattvas of flexibly showing different forms as befits living beings who must be saved (see, for example, LS 3.252). Applying the theory of *wakō-ōjaku,* people in China and Japan have argued that Confucianist and Daoist teachers, and Shintō gods, are manifestations of buddhas and bodhisattvas.

[45] Kōkyu, another name of Confucius. Kyu was his first name.

[46] Kitan means the ancient Chinese emperor Shūkō, who laid down guidelines for an effective political system.

[47] *Gotei* ("five rulers"). The legendary period of Chinese history (2852 B.C.E. to 2205 C.E.) is known as *gotei-ki,* "age of the five rulers."

[48] There is a similar passage in the *Makashikanhogyōdenguketsu,* fascicle 10, pt. 2.

[49] The scriptures of Brahmanism: the four Vedas, six commentaries, and a further eight commentaries.

[50] The Sanskrit *veda* literally means "divine knowledge" (see Glossary of Sanskrit Terms). The Vedas, which are thought to have been compiled between ca. 2000 and ca. 500 B.C.E., consist of 1) the *Ṛg-veda,* the oldest collection of hymns; 2) the *Sāma-veda,* hymns (mainly from the *Ṛg-veda*) set to music for use in rituals; 3) the *Yajur-veda,* spells used in rituals; and 4) the *Atharva-veda,* spells used in daily rites.

[51] *Daichidoron,* chap. 5.

[52] *Makashikan,* fascicle 10, pt. 1.

[53] Saikoku ("Western Kingdom"), a variation of Saiten, "Western Heavens"; both terms refer to India.

[54] *Mangō,* sometimes called *beppō-go,* "karma of distinct results," is a technical term in Chinese Buddhism to describe karma that produces the individual differences between a man or a woman, the wise and the unwise, the rich and the poor, etc.

[55] *Ingō* means karma that produces general results, such as birth as a human being.

[56] Suggests the material realms of the Daoists. This section in quotemarks represents an attempt to identify the materialist or naturalistic view with the Buddha-Dharma.

[57] *E-shō-nihō* means *shōhō* and *ehō. Shōhō,* lit., "true result," means the human subject as the result of past karma. *Ehō,* lit., "dependence results," means the circumstances upon which the subject's existence depends. *Eshō* is commonly used as an expression of object and subject.

[58] *Shi-tō* is short for *shi-tendō,* literally, "four inversions." *Tendō* represents the Sanskrit *viparyāsa,* which means overturning, inversion, perverseness, or delusion (see Glossary of Sanskrit Terms). The four illusions are 1) the illusion of permanence (*nitya-viparyāsa*), 2) the illusion of pleasure (*sukha-viparyāsa*), 3) the illusion of purity (*śuci-viparyāsa*), and 4) the illusion of self (*ātma-viparyāsa*).

[59] *Sandoku* ("three posions"): greed, anger, and ignorance.

[60] The inclusive state of truth.

[61] *Shō-soku-mushō,* "birth is non-birth," is a principle in the Sanron sect that suggests going beyond conventional thinking: what is conventionally called "birth" or "appearance" is, in reality, a momentary state in which there is no change.

[62] Shintai-sanzō. Shintai, lit., "true philosophy," represents the meaning of the Sanskrit Paramārtha, the monk's name. Sanzō was a title for a scholar of the Tripiṭaka. Paramārtha (449–569), a native of western India, was invited to China by Emperor Wu of the Liang dynasty in 546. He translated sixty-four sutras and other Buddhist texts into Chinese, including the *Konkōmyōkyō* (*Golden Light Sutra*).

[63] *Rākṣasa*s are evil or malignant demons.

[64] *Makashikan,* fascicle 10, pt. 1; *Makashikanhogyōdenguketsu,* fascicle 10, pt. 2.

[65] *Chū-indo,* lit., "middle India," suggests India as the center of civilization.

[60] *Genzoku* describes a person giving up the life of a Buddhist monk and going back to secular life.

[67] *Ō-eki* was a kind of labor in lieu of tax. In this age, the Chinese government supported Daoism, and burdened Buddhist monks by forcing them to perform such service.

[68] *Makashikan,* fascicle 10, pt. 1.

[69] Suggests people who have become descendants of Master Bodhidharma, by practicing zazen.

[70] *Shōchisha,* "those who know from birth." This term is also discussed in Chapter Twenty-six (Vol. II), *Daigo.*

[71] Because knowing derives from effort.

[72] *Śarīra*s are sacred relics or bones, especially of the Buddha. See, for example, *Lotus Sutra* (LS 2.154) and Chapter Seventy-one (Vol. III), *Nyorai-zenshin.*

[73] *Rongo* (*Discourses*), by Confucius; the fundamental text of Confucianism.

[74] *Rongo,* fascicle 8.

[75] *Isshū,* "one continent," means the southern continent of Jambudvīpa upon which human beings live.

[76] *Shishū,* "four continents," from the Sanskrit *catvārodvīpāḥ,* are Jambudvīpa (south), Pūrvavideha (east), Aparagodāna (west), and Uttarakuru (north). See Glossary of Sanskrit Terms.

[77] *Sangai-kūji* here represents the whole real world. The triple world comprises the worlds of desire, matter, and non-matter. It is said that the world of desire is one realm with hell at the bottom and the six heavens at the top. The worlds of matter and non-matter have four realms each.

[78] An instant. See Chapter Seventy (Vol. III), *Hotsu-bodaishin,* paragraph 201: "Only the Tathāgata clearly knows the length of this *kṣāṇa*. . . ."

[79] Keishi was a scholar and orator who became a prime minister during the Wei dynasty (220–265).

[80] A stream-enterer, the first of the four effects leading to arhathood.

[81] The Four Quarter Kings (Sanskrit: *catvāro mahā-rājikāḥ*) who guard the four continents.

[82] *Retsuden* (*Biographies*) refers to the biographical section of the Chinese book *Shiki* (*History*).

[83] The Zhou dynasty prevailed in China from ca. 1122 B.C.E. to ca. 222 B.C.E.

[84] Ki wished to quit his position in Zhou society.

[85] Laozi is here called by the name Tan.

[86] *Makashikanhogyōdenguketsu,* fascicle 5, pt. 6.

[87] *Jūzen* ("ten kinds of good") are abstention from the ten evils: 1) killing, 2) stealing, 3) adultery, 4) lying, 5) duplicitous speech, 6) abusive speech, 7) idle chatter, 8) greed, 9) anger, 10) wrong views.

[88] Master Taiso Eka, successor of Master Bodhidharma. See, for example, Chapter Thirty (Vol. II), *Gyōji.*

[89] *Eki,* "divination," stands for *Ekikyō,* lit., "Divination Scripture," that is, the *Yijing.* This work was written during the Zhou dynasty, based on Daoist concepts of *yin* and *yang.*

[90] *Keitokudentōroku,* chap. 3.

[91] Master Taiso Eka. Shinko was his monk's name in his youth.

[92] The district bordered by two rivers pronounced in Japanese as I and Raku.

[93] *Keitokudentōroku,* chap. 3.

[94] Ronriki ("Debating Power"). Sanskrit name not traced.

[95] The Licchavis were an ethnic group that inhabited the republic of Vaiśālī. Its capital, also called Vaiśālī, was located at present-day Besarb, twenty-seven miles north of Patna.

[96] Rokutō ("Deer Head"), from the Pāli Migasīsa. He was a brahman from Kośala, who formerly practiced magic techniques but later took refuge in the Buddha and became an arhat.

[97] *Mugakuka,* "the effect of one beyond study," is a synonym for the state of arhat.

[98] *Dō,* lit., "Way" or "truth," represents the Sanskrit *bodhi.* In this context it suggests Deer Head's former way, outlook, or philosophy of life.

[99] *Makashikanhogyōdenguketsu,* fascicle 10, pt. 2; *Daichidoron,* fascicle 18.

[100] Chōso represents the Sanskrit Dīrghanakha, the name of a brahman who did not cut his nails, described in the *Zōagongyō.*

[101] Senika was a brahman described in the *Garland Sutra.* See, for example, Chapter One (Vol. I), *Bendōwa;* Chapter Six (Vol. I), *Soku-shin-ze-butsu.*

[102] 1255. Master Dōgen had died two years previously. This is one of the twelve chapters Master Dōgen began or rewrote after deciding to make a one hundred-chapter edition of the *Shōbōgenzō.* The twelve chapters are: Chapter Twelve (Vol. I), *Kesa-kudoku;*

Chapter Seventy (Vol. III), *Hotsu-bodaishin;* Chapter Eighty-four, *Sanji-no-gō;* Chapter Eighty-five, *Shime;* Chapter Eighty-six, *Shukke-kudoku;* Chapter Eighty-seven, *Kuyō-shobutsu;* Chapter Eighty-eight, *Kie-sanbō;* Chapter Eighty-nine, *Shinjin-inga;* Chapter Ninety, *Shizen-biku;* Chapter Ninety-four, *Jukai;* Chapter Ninety-five, *Hachi-dainingaku;* and *Ippyakuhachi-hōmyōmon* (Appendix III).

[Chapter Ninety-one]

Yui-butsu-yo-butsu

Buddhas Alone, Together with Buddhas

Translator's Note: Yui *means "only" or "solely,"* butsu *means "buddha" or "buddhas," and* yo *means "and" or "together with." So* yui-butsu-yo-butsu *means "buddhas alone, together with buddhas."* Yui-butsu-yo-butsu *is a phrase from a well-known quotation from the* Lotus Sutra. *The full quotation is: "Buddhas alone, together with buddhas are directly able to perfectly realize that all* dharma*s are real form." In this chapter, Master Dōgen explains what buddhas are.*

[71] The Buddha-Dharma cannot be known by people. For this reason, since ancient times, no common person has realized the Buddha-Dharma and no one in the two vehicles[1] has mastered the Buddha-Dharma. Because it is realized only by buddhas, we say that "buddhas alone, together with buddhas, are directly able perfectly to realize it."[2] When we perfectly realize it, while still as we are, we would never have thought previously that realization would 302a
be like this. Even though we had imagined it, it is not a realization that is compatible with that imagining. Realization itself is nothing like we imagined. That being so, to imagine it beforehand is not useful. When we have attained realization,[3] we do not know what the reasons were for our being [now] in the state of realization.[4] Let us reflect on this. To have thought, prior to realization, that it will be like this or like that, was not useful for realization. That it was different from how we had supposed it to be, in all our miscellaneous prior thoughts, does not mean that our thinking, being very bad, had no power in it. Even the thinking of that time was realization itself, but because we were then directing it the wrong way round, we thought and said that it was powerless. Whenever we feel that [we are] useless, there is something that we should know; namely, that we have been afraid of becoming

small.[5] If realization appears through the force of thoughts prior to realization, it might be an unreliable realization. Because it does not rely upon [realization], and it has come far transcending the time prior to realization, realization is assisted solely by the force of realization itself. Delusion, remember, is something that does not exist. Realization, remember, is something that does not exist.

[74] When the supreme state of *bodhi* is a person, we call it "buddha." When buddha is in the supreme state of *bodhi,* we call it "the supreme state
302b of *bodhi.*" If we failed to recognize the feature of the moment of being in this truth, that might be stupid. That feature, namely, is untaintedness. Untaintedness does not mean forcibly endeavoring to be aimless and free of attachment and detachment; nor does it mean maintaining something other than one's aim. Actually, without being aimed at, or attached to, or detached from, untaintedness exists. [But,] for example, when we meet people, we fix in mind what their features are like, and [when we see] a flower or the moon, we think upon them an extra layer of light and color. Again, we should recognize that just as it is inescapable for spring to be simply the spirit of spring itself, and for autumn likewise to be the beauty and ugliness of autumn itself, even if we try to be other than ourselves, we are ourselves. We should reflect also that even if we want to make these sounds of spring and autumn into ourself, they are beyond us. Neither have they piled up upon us, nor are they thoughts just now existing in us. This means that we cannot see the four elements and the five aggregates of the present as ourself and we cannot trace them as someone else. Thus, the colors of the mind excited by a flower or the moon should not be seen as self at all, but we think of them as ourself. If we consider what is not ourself to be ourself, even that can be left as it is, but when we illuminate [the state in which] there is no possibility of either repellent colors or attractive ones being tainted, then action that naturally exists in the truth is the unconcealed original features.

[76] A man of old[6] said that the whole earth is our own Dharma body—but it must not be hindered by a "Dharma body." If it were hindered by a
302c "Dharma body," to move the body even slightly would be impossible. There should be a way of getting the body out. What is this way by which people get the body out? For those who fail to express this way of getting the body out, the life of the Dharma body ceases at once, and they are long sunk in

the sea of suffering. If asked a question like this, what should we express, to let the Dharma body live and so as not to sink into the sea of suffering? At such a time we should express, "The whole earth is our own Dharma body." If this truth is present, the moment expressed as "The whole earth is our own Dharma body" is beyond expression. Moreover, when it is beyond expression we should promptly notice the possibility of not expressing it. There is an expression of an eternal buddha who did not express it: [namely,] in death there are instances of living;[7] in living there are instances of being dead;[8] there are the dead who will always be dead;[9] and there are the living who are constantly alive. People do not forcibly cause it to be so: the Dharma is like this. Therefore, when [buddhas] turn the wheel of Dharma they have light and they have sound like this, and we should recognize that in their "manifesting the body to save the living"[10] also, they are like this. This state is called "the wisdom of non-birth."[11] Their "manifesting the body to save the living" is their "saving the living to manifest the body." When we behold their "saving," we do not see a trace of "manifestation," and when we watch them "manifesting," they may be free of concern about "salvation." We should understand, should preach, and should experience that in this "saving" the Buddha-Dharma is perfectly realized. We hear and we preach that both "manifesting" and "the body" are as one with "saving." Here also, [the unity of] "manifesting the body to save the living" makes it so. When [buddhas] have substantiated this principle, from the morning of their attaining the truth to the evening of their nirvana, even if they have never preached 303a
a word, words of preaching have been let loose all around.

[79] An eternal buddha said:[12]

> The whole earth is the real human body,
> The whole earth is the gate of liberation,
> The whole earth is the one Eye of Vairocana,[13]
> The whole earth is our own Dharma body.[14]

The point here is that "the real" is the real body. We should recognize that "the whole earth" is not our imagination; it is the body that is real. If someone asks, "Why have I not noticed this so far?" we should say, "Give me back my words that 'the whole earth is the real human body.'"[15] Or we might say, "That 'the whole earth is the real human body,' we know like

this!" Next, "the whole earth is the gate of liberation" describes there being nothing at all to tangle with or to embrace. The words "the whole earth" are familiar to time, to the years, to the mind, and to words: they are immediate, without any separation. We should call that which is limitless and boundless "the whole earth." If we seek to enter this "gate of liberation," or seek to pass through it, that will be utterly impossible. Why is it so? We should reflect on the asking of the question. Even if we hope to visit a place that does not exist, that is not feasible. Next, "the whole earth is the one Eye of Vairocana": though buddha is one Eye, do not think that it must necessarily be like a person's eye. In people there are two eyes,[16] but when speaking of
303b [our] Eye,[17] we just say "the human eye";[18] we do not speak of two or three.
When those who learn the teaching, also speak of the Buddha's Eye, the Dharma Eye, the Supernatural Eye,[19] and so on, we are not studying eyes. To have understood them as if they were eyes is called unreliable. Now we should just be informed that the Buddha's Eye is one, and in it the whole earth exists. There may be a thousand Eyes[20] or ten thousand Eyes, but to begin with "the whole earth" is one among them. There is no error in saying that it is one among so many; at the same time, it is not mistaken to recognize that in the state of buddha there is only one Eye. Eyes may be of many kinds. There are instances of three being present, there are instances of a thousand Eyes being present, and there are instances of eighty-four thousand being present; so the ears should not be surprised to hear that the Eye is like this. Next, we must hear that "the whole earth is our own Dharma body." To seek to know ourself is the inevitable will of the living. But those with Eyes that see themselves are few: buddhas alone know this state. Others, non-Buddhists and the like, vainly consider only what does not exist to be their self. What buddhas call themselves is just the whole earth. In sum, in all instances, whether we know or do not know ourselves, there is no whole earth that is other than ourself. The matters of such times we should defer to people of yonder times.[21]

[82] In ancient times a monk asked a venerable patriarch,[22] "When a hundred thousand myriad circumstances converge all at once, what should I do?" The venerable patriarch said, "Do not try to manage them."[23] The
303c meaning is, "Let what is coming come! In any event, do not stir!" This is
immediate Buddha-Dharma: it is not about circumstances. These words

should not be understood as an admonition; they should be understood as enlightenment in regard to reality. [Even] if we consider how to manage [circumstances], they are beyond being managed.

[83] An ancient buddha said, “Mountains, rivers, the earth, and human beings, are born together. The buddhas of the three times and human beings have always practiced together.” Thus, if we look at the mountains, rivers, and earth while one human being is being born, we do not see this human being now appearing through isolated superimposition upon mountains, rivers, and earth that existed before [this human being] was born. Having said this, still the ancient words may not be devoid of further meaning. How should we understand them? Just because we have not understood them, we should not disregard them; we should resolve to understand them without fail. They are words that were actually preached, and so we should listen to them. Having listened to them, then we may be able to understand them. A way in which to understand them [is as follows]: Who is the person that has clarified, by investigating this birth[24] from the side of this human being being born, just what is, from beginning to end, this thing called “birth”? We do not know the end or the beginning, but we have been born. Neither, indeed, do we know the limits of mountains, rivers, and the earth, but we see them here; and at this place, it is as if they are walking.[25] Do not complain that mountains, rivers, and the earth are not comparable with birth. Illuminate mountains, rivers, and the earth as they have been described, as utterly the same as our being born. 304a

[85] Again, “the buddhas of the three times” have already through their practice accomplished the truth and perfected realization. How, then, are we to understand that this state of buddha is the same as us? To begin with, we should understand the action of buddha. The action of buddha takes place in unison with the whole earth and takes place together with all living beings. If it does not include all, it is never the action of buddha. Therefore, from the establishment of the mind until the attainment of realization, both realization and practice are inevitably done together with the whole earth and together with all living beings. Some doubts may arise in regard to this: when we seek to clarify that which seems to be mixed into ideas that are unknowable, such [doubting] voices are heard; but we should not wonder whether [the state of oneness] is the situation of [other] people. This is a teaching to

be understood, and so we should recognize that when we establish, and practice, the mind of the buddhas of the three times, the principle is inevitably present that we do not let our own body and mind leak away. To have doubts about this is actually to disparage the buddhas of the three times. If we quietly reflect on ourselves, the truth exists in the fact that our own body and mind has been practicing in the same manner as the buddhas of the three times, and the truth is evident also that we have established the mind. If we reflect upon and illuminate the moment before and the moment behind this body and mind, the human being under investigation is not I and is not [another] person; in which case, as what stagnant object can we see it, and thereby consider it to be separated from the three times? All such thoughts do not belong to us. When the truth is being practiced by the original mind
304b of the buddhas of the three times, how is it possible for anything at all to hinder that moment? The truth, in short, should be called "beyond knowing and not knowing."

[87] An ancient person said:[26]

> Even the crashing down [of illusions] is nothing different;
> Fluency[27] is beyond discussion.
> Mountains, rivers, and the earth,
> Are just the total revelation of the Dharma King's body.

People today also should learn in accordance with the saying of [this] person of ancient times. [Mountains, rivers, and the earth] already are the body of a king of Dharma. Therefore there existed a king of Dharma who understood that even the crashing down was nothing different. This idea is like the mountains being on the earth, and like the earth bearing the mountains. When we understand, the time when we did not understand does not return to impede understanding. At the same time, there is no case of understanding being able to destroy past non-understanding. Still, both in understanding and in non-understanding, there is the mind of spring and the voice of autumn. The reason we have not understood even them is that, although [spring and autumn] have been preaching at the top of their voices, those voices have not entered our ears—our ears have been idly wandering inside the voices. Understanding will take place when, with the voice already having entered the ears, *samādhi* becomes evident. We should not think, though,

that this understanding is small whereas the non-understanding was great. We should remember that because we are beyond matters we have conceived privately, "the Dharma King" is like this. As to the meaning of "the body of the Dharma King," the Eye is like the body and the mind may be equal to the body. It may be that both the mind and the body, without the slightest separation, are "totally revealed." We understand that in the brightness of light and in the preaching of Dharma, there exists, as described above, the body of the Dharma King. 304c

[89] There is a saying from ancient times that none other than fish knows the mind of fish, and none other than birds can follow the traces of birds. Few people have been able to know this principle. Those who have interpreted only that human beings do not know the mind of fish and that human beings do not know the mind of birds, have misconstrued [the saying]. The way to understand it is [as follows]: Fish together with fish always know each other's mind. They are never ignorant [of each other] as human beings are. When they are going to swim upstream through the Dragon's Gate,[28] this is known to all, and together they make their mind one. The mind to get through the nine [rapids] of Zhekiang,[29] also, is communicated in common. [But] none other than fish know this [mind]. Again, when birds are flying through the sky, walking creatures never imagine even in a dream the knowing of these tracks or the seeing and the following of these traces; [walking creatures] do not know that such [traces] exist, and so there is no example of [walking creatures] imagining [such traces]. Birds, however, can see in many ways that hundreds or thousands of small birds have flocked together and flown away, or that these are the traces of big birds that have gone south or flown north in so many lines. [To birds, those traces] are more evident than wheel tracks in a lane, or a horse's hoofprints visible in the grass. Birds see the traces of birds. This principle also applies to buddhas. They suppose how many ages buddhas have spent in practice, and they know small buddhas and great buddhas, even among those who have gone uncounted. These are things that, when we are not buddha we never know at all. There might be 305a
someone who asks, "Why can I not know it?" Because it is with the Eye of Buddha that those traces can be seen; and those who are not buddha are not equipped with the Eye of Buddha. Buddhas are counted among those that count things; without knowing, [however,] they are totally able to trace the

tracks of the paths of buddhas. If, with [our own] eyes we can see these traces, we may be in the presence of buddhas and we may be able to compare their footprints. In the comparing, buddhas' traces are known, the length and depth of buddhas' traces are known, and, through consideration of buddhas' traces, the illumination of our own traces is realized. To realize these traces may be called the Buddha-Dharma.

Shōbōgenzō Yui-butsu-yo-butsu

This was copied under the southern eaves of the guest quarters of Eiheiji on Kichijōzan, in Shibi Manor in the Yoshida district of Esshū,[30] at the end of the last month in spring in the eleventh year of Kōan.[31]

Notes

[1] The vehicles of the *śrāvaka* and the *pratyekabuddha.*

[2] *Lotus Sutra, Hōben.* See LS 1.68.

[3] *Satori nuru* is here used, in the present perfect, as an intransitive verb, literally, "to have been enlightened, to have understood." Used as a transitive verb, it means "to realize." In general, the term "enlightenment" has been avoided because of its idealistic connotations. The noun *satori,* similarly, has been translated as "realization" in preference to "enlightenment." See Chapter Twenty-six (Vol. II), *Daigo.*

[4] Or "When we have been enlightened, we do not know what the reasons were for our being enlightened."

[5] Because we are worried about becoming small we try to become better, instead of realizing ourselves in the present.

[6] Master Chōsha Keishin; see the following paragraph.

[7] For example, a person on a battlefield establishes the will to the truth.

[8] For example, a person wastes time regretting something that has already happened.

[9] People laid to rest in cemeteries, etc.

[10] *Genshin-doshō.* See LS 3.252.

[11] *Mushō no chiken. Mushō,* "nonappearance" or "non-birth," expresses reality, which is both instantaneousness (in the moment there is no appearance) and eternal (reality has no birth or beginning). *Mushō* is also used as a synonym for nirvana. *Chiken,* "knowledge" or "knowing," is used many times in the *Lotus Sutra* to represent *prajñā,* or the Buddha's wisdom. See, for example, LS 1.68; LS 1.88–90.

[12] Master Chōsha Keishin (d. 868), a successor of Master Nansen Fugan.

[13] Vairocana is the Sun Buddha, a symbol of universal light.

[14] A slightly different version of Master Chōsha's words is quoted in the *Engozenji-goroku,* chap. 6.

[15] A person who can only understand the words intellectually does not deserve to have the words.

[16] *Me* means ordinary eyes.

[17] *Manako* is the Japanese pronunciation of *gen,* which means not only eyes but also Eye, view, experience, etc.—as in *Shōbōgenzō,* right Dharma-eye treasury.

[18] *Ningen.* Here *gen* means not only the concrete eye but also the function of seeing.

[19] *Tengen* refers to *tengenzū,* the power of supernatural vision, one of the six mystical powers. See Chapter Twenty-five (Vol. II), *Jinzū.*

[20] *Sengen* alludes to the thousand eyes of Bodhisattva Avalokiteśvara. See Chapter Thirty-three (Vol. II), *Kannon.*

[21] We should rely on traditional expressions of the truth.

[22] Master Chinshū Hōju (dates unknown), a successor of Master Hōju Enshō, who was the successor of Master Rinzai Gigen. Another of Master Chinshū's conversations is quoted in *Shinji-shōbōgenzō,* pt. 1, no. 40.

[23] *Ta* [*o*] *kan*[*suru koto*] *naka*[*re*], or "Do not care about them." *Keitokudentōroku,* chap. 12.

[24] *Shō* means both "birth" and "life."

[25] Master Fuyō Dōkai said, "The blue mountains are constantly walking." See Chapter Fourteen (Vol. I), *Sansuigyō.*

[26] Master Kōkyō Shōju, quoted in the *Sekimonrinkanroku* (*Sekimon's Forest Record*), vol. 1.

[27] *Jū-ō,* lit., "vertical and horizontal," describes the fluency of a buddha's preaching of Dharma. The same words appear in the opening paragraph of Chapter One (Vol. I), *Bendōwa:* "When we speak [of Dharma], it fills the mouth: it has no restriction vertically or horizontally."

[28] Dragon's Gate is the name of a set of rapids on the Yellow River. It is said that a carp that gets through the Dragon's Gate becomes a dragon.

[29] *Kyū-setsu. Kyū,* "nine," means many. *Setsu* means Sekkō, which is both the name of a province (Zhekiang) and of a fast-flowing river in which there are many rapids.

[30] Corresponds to modern-day Fukui prefecture.

[31] 1288, thirty-five years after Master Dōgen's death. The date on which Master Dōgen completed the chapter is not recorded.

[Chapter Ninety-two]

Shōji

Life and Death

Translator's Note: Shō *means "life" and* ji *means "death," so* shoji *means "life and death." Although the words "life" and "death" exist in all languages, Master Dōgen says that we are not able to understand intellectually what our life and death are. He says that their meaning is embedded in our real day-to-day life itself. In this chapter he explains life and death as the real momentary state at the present moment. In our daily life, life and death both exist in undivided wholeness.*

[93] Because in life and death there is buddha, there is no life and death. Again, we can say: Because in life and death there is no "buddha," we are not deluded in life and death.[1] [This] meaning was expressed by Kassan[2] and Jōzan.[3] [These] are the words of the two Zen masters; they are the words of people who had got the truth, and so they were decidedly not laid down in vain. A person who wishes to get free from life and death should just illuminate this truth. If a person looks for buddha outside of life and death, that 305b
is like pointing a cart north and making for [the south country of] Etsu, or like facing south and hoping to see the North Star. It is to be amassing more and more causes of life and death, and to have utterly lost the way of liberation. When we understand that only life and death itself is nirvana, there is nothing to hate as life and death and nothing to aspire to as nirvana. Then, for the first time, the means exist to get free from life and death. To understand that we move from birth[4] to death is a mistake. Birth is a state at one moment; it already has a past and will have a future. For this reason, it is said in the Buddha-Dharma that appearance is just nonappearance.[5] Extinction[6] also is a state at one moment; it too has a past and a future. This is why it is said that disappearance is just non-disappearance.[7] In the time called "life," there is nothing besides life. In the time called "death," there is nothing besides

death. Thus, when life comes it is just life, and when death comes it is just death; do not say, confronting them, that you will serve them,[8] and do not wish for them.

[95] This life and death is just the sacred life of buddha. If we hate it and want to get rid of it, that is just wanting to lose the sacred life of buddha. If we stick in it, if we attach to life and death, this also is to lose the sacred life of buddha. We confine ourselves to the condition of buddha. When we are without dislike and without longing, then for the first time we enter the mind of buddha. But do not consider it with mind and do not say it with words! When we just let go of our own body and our own mind and throw
305c them into the house of buddha, they are set into action from the side of buddha; then when we continue to obey this, without exerting any force and without expending any mind, we get free from life and death and become buddha. Who would wish to linger in mind?

[97] There is a very easy way to become buddha. Not committing wrongs; being without attachment to life and death; showing deep compassion for all living beings, venerating those above and pitying those below; being free of the mind that dislikes the ten thousand things and free of the mind that desires them; the mind being without thought and without grief: this is called buddha. Look for nothing else.

Shōbōgenzō Shōji

Year not recorded.

Notes

[1] These are Master Dōgen's variations of expressions that appear in the *Keitokuden-tōroku,* chap. 7: Jōzan says to Kassan, "Because in life and death there is no buddha, then it is not life and death." Kassan says, "Because in life and death there is buddha, then we are not deluded by life and death."

[2] Master Kassan Zenne (805–881), a successor of Master Sensu Tokujō. At the suggestion of Master Dōgo Enchi, he visited Master Sensu and attained the truth under him (see Chapter Fourteen [Vol. I], *Sansuigyō; Shinji-shōbōgenzō,* pt. 1, no. 90). Later he lived and taught on Mount Kassan. His posthumous title was Great Master Denmyō.

[3] Master Jōzan Shinei (dates unknown), a successor of Master Isan Reiyū.

[4] *Shō* means "birth," "life," "arising," or "appearance."

[5] *Shō sunawachi fushō. Fushō,* "nonappearance," expresses instantaneousness. See, for example, Chapter Three (Vol. I), *Genjō-kōan.*

[6] *Metsu* means "extinction," "death," "cessation," or "disappearance." In general *shōji* suggests "life and death," whereas *shōmetsu* suggests "appearance and disappearance"; but *metsu* also means "death."

[7] *Metsu sunawachi fumetsu. Fumetsu,* "non-disappearance," also expresses instantaneousness—the moment of the present is independent, so it does not appear from the past and it does not disappear into the future.

[8] "Serving life" or "being a slave to life," means, for example, the attitude of a hypochondriac, or the excessively health-conscious. "Serving death" describes the attitude of a drug addict, or of someone who drives unreasonably fast. "Confronting" suggests separation.

[Chapter Ninety-three]

Dōshin

The Will to the Truth

Translator's Note: Dōshin *represents the Sanskrit* bodhicitta. Dō, *which means "Way" or "truth," is a translation of the Sanskrit word* bodhi, *and shin means "mind/consciousness" or "will." In this chapter, Master Dōgen preaches the will to the truth, devotion to the Three Treasures, the making of buddha images, and practicing zazen. The teachings in this chapter are rather concrete and direct, and some Buddhist scholars suppose that this chapter may have been written and preached for laypeople.*

[99] In pursuing the Buddha's truth, we should see the will to the truth as foremost. People who know what the will to the truth is like are rare. We should inquire into it under people who know it clearly. Among people of the world there are people who are said to have the will to the truth but who really do not have the will to the truth. There are people who really have the will to the truth but are not known by [other] people. Thus, it is hard to know of its existence and nonexistence. For the most part, we do not believe and do not listen to the words of people who are stupid and bad. At the same time, we must not see our own mind as foremost. We should see as foremost the Law that the Buddha has preached. Constantly, night and day, we should obsess our minds with how the will to the truth should be; and we should 306a
hope and pray that somehow true *bodhi* might exist in this world. In a degenerate age there is almost no one with a genuine will to the truth. Nevertheless, applying the mind for a while to inconstancy, we should not forget the unreliability of the world and the precariousness of human life. We need not be conscious that "I am thinking about the unreliability of the world." Deliberately attaching weight to the Dharma, we should think light of "my body" and "my life." For the sake of the Dharma we should begrudge neither body nor life.

[101] Next, we should profoundly venerate the Three Treasures of Buddha, Dharma, and Sangha. We should desire to serve offerings to and venerate the Three Treasures, even through exchanging a life or exchanging the body.[1] Asleep and awake, we should consider the merit of the Three Treasures. Asleep and awake, we should chant the Three Treasures. Even between abandoning this life and being born in a next life—in which period there is said to be a "middle existence" whose life is seven days—even during that period, we should intend to chant the Three Treasures without ever lulling the voice. After seven days we [are said to] die in the middle existence, and then to receive another body in the middle existence, for seven days. At the longest [this body] lasts seven days. At this time we can see and hear anything without restriction, as if with the supernatural Eye.[2] At such a time, spurring the mind, we should chant the Three Treasures; we should chant without pause, not forgetting to recite *"namu-kie-butsu, namu-kie-hō,*
306b *namu-kie-sō."*[3] When, having passed out of the middle existence we are drawing close to a father and mother, we should steel ourselves and—even when, due to the presence of right wisdom, we are in the womb-store [world][4] that will commit us to the womb—we should chant the Three Treasures. We might not neglect to chant even while being born. We should profoundly desire that, through the six sense organs, we might serve offerings to, chant, and take refuge in the Three Treasures. Again, it may be that when this life ends [a person's] two eyes become dark at once. At that time, knowing already that it is the end of our life, we should strive to chant *"namu-kie-butsu."* Then the buddhas of the ten directions will bestow their compassion. Even sins for which—due to the presence of contributing causes—we might go to an evil world, will be transformed, and we will be born in the heavens above; being born before the Buddha, we will worship the Buddha and hear the Dharma that the Buddha preaches. After darkness comes before our eyes, we should strive unflaggingly to recite the Three Devotions, not letting up even until the middle existence, and even until the next birth. In this manner, exhausting life after life in age after age, we should recite [the Three Devotions]. Even until we arrive at the buddha-effect of *bodhi,* we should not let up. This is the truth practiced by the buddhas and bodhisattvas. It is called "profoundly to realize the Dharma," and is called "the Buddha's truth being present in the body." We should desire never to mix it with different ideas.

[104] Again, within our lifetime we should endeavor to make a buddha [image]. Having made it, we should serve to it the three kinds of offerings. 306c The three kinds are seats of straw, sugared drinks, and lights. We should serve these as offerings.

[104] Again, during this life we should produce [copies of] the *Sutra of the Flower of Dharma.* We should write them, should print them, and should retain them. Constantly we should receive them upon the head in reverence, make prostrations to them, and offer them flowers, incense, lights, food and drink, and clothing. Constantly keeping the head clean, we should humbly receive them upon the head.

[105] Again, constantly we should wear the *kaṣāya* and sit in zazen. There are past examples of the *kaṣāya* [leading to] attaining the truth in a third life.[5] Already it is the attire of the buddhas of the three times: its merit is unfathomable. Zazen is not a method of the triple world:[6] it is the method of the Buddhist patriarchs.

Shōbōgenzō Dōshin

Date not recorded.

Notes

1 In the *Mahāparinirvāṇa-sūtra,* for example, a bodhisattva barters his body in order to be able to serve offerings to buddhas. See Chapter Eighty-seven, *Kuyō-shobutsu.*

2 *Tengen,* one of the six mystical powers. See Chapter Twenty-five (Vol. II), *Jinzū.*

3 *Namu-kie-butsu,* "*Namas*! I take refuge in the Buddha"; *namu-kie-hō,* "*Namas*! I take refuge in the Dharma"; *namu-kie-sō,* "*Nama*s! I take refuge in the Sangha." These are the Three Devotions or Three Refuges. The Sanskrit *namas* is a reverential salutation.

4 *Taizō* stands for *taizōkai,* lit., "womb-store world" (from the Sanskrit *garbhadhātu*), a term used in esoteric Buddhism to describe a world produced by the Buddha's benevolence. It is the subject of one of the two major mandalas of esoteric Buddhism.

5 See, for example, the story of the prostitute who wore the *kaṣāya* as a joke, in Chapter Twelve (Vol. I), *Kesa-kudoku.*

6 *Sangai* ("triple word"), the worlds of desire, matter, and non-matter; the world of ordinary people.

[Chapter Ninety-four]

Jukai

Receiving the Precepts

Translator's Note: Ju *means "to receive," and* kai *means the Buddhist precepts. So* jukai *means "receiving the precepts." The traditional way of entering the Buddhist order is by receiving the Buddhist precepts. It is a ceremony marking one's entry into Buddhist life—becoming a Buddhist. Master Dōgen put great value on receiving the precepts; in this chapter he explains what that value is, and gives an outline of the precept-receiving ceremony.*

[107] The *Zen'enshingi*[1] says:

> The buddhas of the three times all say that to leave family life is to realize the truth. The ancestral masters of successive generations who transmitted the buddha-mind–seal, were all *śramaṇa*s.[2] Perhaps it was by strictly observing the Vinaya that they were able to become universal models for the triple world. Therefore, in practicing [za]zen and inquiring into the truth, the precepts are foremost. If we do not depart from excess and guard against wrong, how is it possible to realize the state of buddha and to become a patriarch? The method of receiving the precepts: The three robes and *pātra* must be provided, together with new and clean clothes. If you have no new clothes, wash [old clothes] clean. Do not borrow the robes and *pātra* of another to go onto the platform and receive the precepts. Concentrate wholeheartedly and be careful not to go against circumstances. To assume the form of the Buddha, to come into possession of the Buddha's precepts, to get what the Buddha received and used: these are not small matters. How could they be treated lightly? If we were to borrow the robes and *pātra* of another, even if we mounted the platform and received the precepts, we would not get the precepts at all. Having failed to receive them, we

would become people without precepts throughout a lifetime, frater-
307a nizing without reason in the lineage of emptiness, and consuming devout offerings in vain. Beginners in the truth have not yet memorized the Dharma precepts; it is masters, by not saying anything, who cause people to fall into this [wrongness]. Now herewith a stern exhortation has been spoken. It is keenly hoped that you will engrave it on your hearts. If you have already received the *śrāvaka* precepts[3] you should receive the bodhisattva precepts. This is the beginning of entering the Dharma.

[109] In the Western Heavens and the Eastern Lands, wherever the transmission has passed between Buddhist patriarchs, at the beginning of entering the Dharma there is inevitably the receiving of the precepts. Without receiving the precepts we are never the disciples of the buddhas and never the descendants of the ancestral masters—because they have seen "departing from excess and guarding against wrong" as "practicing [za]zen and inquiring into the truth." The words "the precepts are foremost" already are the right Dharma-eye treasury itself. To "realize buddha and become a patriarch" inevitably is to receive and maintain the right Dharma-eye treasury; therefore, ancestral masters who receive the authentic transmission of the right Dharma-eye treasury inevitably receive and maintain the Buddhist precepts. There cannot be a Buddhist patriarch who does not receive and maintain the Buddhist precepts. Some receive and maintain them under the Tathāgata, which in every instance is to have received the lifeblood. The Buddhist precepts now authentically transmitted from buddha to buddha and from patriarch to patriarch were exactly transmitted only by the ancestral patriarch of Sūgaku[4] and, transmitted five times in China, they reached the founding patriarch of Sōkei.[5] The authentic transmissions from Seigen, Nangaku, and so on[6] have been conveyed to the present day, but there are unreliable old veterans and the like who do not know it at all. They are most pitiful. That "we should receive the bodhisattva precepts; this is the beginning of entering the Dharma" is just what practitioners should know. The observance in which "we should receive the bodhisattva precepts" is authentically transmitted, in every case, by those who have long learned in practice in the inner sanctum of the Buddhist patriarchs; it is not accomplished by negligent and lazy people. In that observance, in every case, we burn incense and perform

prostrations before the patriarch master,[7] and ask "to receive the bodhisattva precepts." Once granted permission, we bathe and purify ourselves, and put on new and clean clothes. Or we may wash [existing] clothes, then scatter 307b flowers, burn incense, perform prostrations and show reverence, and then put them on. Widely we perform prostrations to the statues and images, perform prostrations to the Three Treasures, and perform prostrations to venerable patriarchs; we get rid of miscellaneous hindrances; and [thus] we are able to make body and mind pure. Those observances have long been authentically transmitted in the inner sanctum of the Buddhist patriarchs. After that, at the practice place, the presiding *ācārya* duly instructs the receiver to do prostrations, to kneel upright,[8] and, with palms together,[9] to speak these words:

[112] "I take refuge in the Buddha, I take refuge in the Dharma, I take refuge in the Sangha.

I take refuge in the Buddha, honored among two-legged ones.[10]

I take refuge in the Dharma, honored as beyond desire.

I take refuge in the Sangha, honored among communities.

I have taken refuge in the Buddha, have taken refuge in the Dharma, have taken refuge in the Sangha." (repeated three times)

"The Tathāgata, the ultimate, supreme, right and balanced state of truth, is my great teacher, in whom I now take refuge. From this time forward, I shall not be devoted to wicked demons and non-Buddhists. It is due to [the Tathāgata's] compassion. It is due to his compassion." (repeated three times)

[113] "Good sons![11] Now that you have discarded the false and devoted yourself to the true, the precepts already are surrounding you. You shall receive the Three Summarized Pure Precepts."

"One: The precept of observance of rules. From your present body until attainment of the Buddha's body, can you keep this precept, or not?" Answer: "I can keep it." Asked three times, answered three times.

"Two: The precept of observance of the moral Law. From your present body until attainment of the Buddha's body, can you keep this precept, or not?" Answer: "I can keep it." Asked three times, answered three times.

"Three: The precept of abundantly benefiting living beings. From your present body until attainment of the Buddha's body, can you keep this precept, or not?" Answer: "I can keep it." Asked three times, answered three times.

"The preceding Three Summarized Pure Precepts each must not be violated. From your present body until attainment of the Buddha's body, can you keep these precepts, or not?" Answer: "I can keep them." Asked three times, answered three times. "These things thus you should keep." The receiver performs three prostrations, and kneels up with palms together.

[115] "Good sons! You already have received the Three Summarized Pure Precepts. You shall receive the Ten [Bodhisattva] Precepts. They are just the pure and great precepts of the buddhas and bodhisattvas."

"One: Not to kill. From your present body until attainment of the Buddha's body, can you keep this precept, or not?" Answer: "I can keep it." Asked three times, answered three times.

307c "Two: Not to steal. From your present body until attainment of the Buddha's body, can you keep this precept, or not?" Answer: "I can keep it." Asked three times, answered three times.

"Three: Not to lust. From your present body until attainment of the Buddha's body, can you keep this precept, or not?" Answer: "I can keep it." Asked three times, answered three times.

"Four: Not to lie. From your present body until attainment of the Buddha's body, can you keep this precept, or not?" Answer: "I can keep it." Asked three times, answered three times.

"Five: Not to sell liquor. From your present body until attainment of the Buddha's body, can you keep this precept, or not?" Answer: "I can keep it." Asked three times, answered three times.

"Six: Not to discuss the transgressions of other bodhisattvas, be they laypeople or those who have left family life. From your present body until attainment of the Buddha's body, can you keep this precept, or not?" Answer: "I can keep it." Asked three times, answered three times.

"Seven: Not to praise yourself or to criticize others. From your present body until attainment of the Buddha's body, can you keep this precept, or not?" Answer: "I can keep it." Asked three times, answered three times.

"Eight: Not to begrudge Dharma or material possessions. From your present body until attainment of the Buddha's body, can you keep this precept, or not?" Answer: "I can keep it." Asked three times, answered three times.

"Nine: Not to become angry. From your present body until attainment

of the Buddha's body, can you keep this precept, or not?" Answer: "I can keep it." Asked three times, answered three times.

"Ten: Not to insult the Three Treasures. From your present body until attainment of the Buddha's body, can you keep this precept, or not?" Answer: "I can keep it." Asked three times, answered three times.

"The preceding Ten Precepts each must not be violated. From your present body until attainment of the Buddha's body, can you keep these precepts, or not?" Answer: "I can keep them." Asked three times and answered three times. "These things thus you should keep." The receiver performs three prostrations.

[118] "The preceding Three Devotions, Three Summarized Pure Precepts, and Ten Serious Prohibitions are what the buddhas have received and kept. From your present body until attainment of the Buddha's body, these sixteen precepts thus you should keep." The receiver performs three prostrations. Then we do the Sanskrit [chant, which begins] "*Shi-shi-kai. . . ,*"[12] after which we say:

"I take refuge in Buddha, take refuge in Dharma, take refuge in Sangha." Then the receiver leaves the practice place.

[118] This observance of receiving the precepts has been authentically transmitted by Buddhist patriarchs without fail. The likes of Tanka Tennen[13] and the *śrāmaṇera* Kō of Yakusan[14] have similarly received and kept [these 308a
precepts]. There have been ancestral masters who did not receive the *bhikṣu* precepts[15] but there has never been an ancestral master who failed to receive these bodhisattva precepts authentically transmitted by the Buddhist patriarchs. We receive and keep them without fail.

Shōbōgenzō Jukai

Year not recorded.

Notes

[1] *Zen'enshingi* (*Pure Criteria for Zen Monasteries*) is a ten-fascicle text compiled by Master Chōrō Sōsaku in 1103. This quotation from the first fascicle also appears in Chapter Eighty-three, *Shukke;* Chapter Eighty-six, *Shukke-kudoku.*

[2] The Sanskrit *śramaṇa* means one who makes effort, a striver, a Buddhist monk.

[3] Suggests precepts taken by Hinayana Buddhists (of which there are two hundred and fifty precepts for monks and three hundred and forty-eight precepts for nuns), as opposed to the sixteen bodhisattva precepts enumerated in this chapter.

[4] Master Bodhidharma, the First Patriarch in China.

[5] Master Daikan Enō, the Sixth Patriarch in China.

[6] Master Seigen Gyōshi and Master Nangaku Ejō were two of Master Daikan Enō's several successors. The lineages of masters of the Sōtō, Unmon, and Hōgen sects trace back to Master Seigen Gyōshi. The lineages of masters of the Igyō and Rinzai sects trace back to Master Nangaku Ejō.

[7] *Soshi* is usually translated as "ancestral master," and is often used to refer to Master Bodhidharma. In this case it means a living master who is a patriarch.

[8] *Chōki,* lit., "extended kneeling": knees on the floor, thighs and torso extending in a straight line.

[9] *Gasshō:* the palms held together, fingertips pointing upward at the level of the nostrils.

[10] In the source text, taking refuge in the Buddha is recorded on a separate line, as a mark of reverence.

[11] *Zennanshi,* short for *zennanshi-zennyonin,* "good sons and good daughters." These words are commonly spoken by the Buddha in Buddhist sutras. See, for example, LS 3.56.

[12] The Chinese verse, originally a Sanskrit chant, can be found in the first volume of the *Bussetsuchojitsumyōanmaikyō.* The four lines of the poem are as follows: *Shi-shi-kai-ji-ki-kun/Ji-ren-ka-fu-ja-shi/Shin-shinjin-cho-i-hi/Ki-shu-rin-bu-jo-son,* "To be in the world is [to be] as space;/As a lotus flower not touching water./The mind is pure and beyond the objective world./I strike my head in prostration to the one who is supremely venerable."

[13] Master Tanka Tennen (739–824). A disciple of Master Sekitō Kisen, he was famous for having burned a wooden buddha image to keep warm, and other unorthodox behavior. He also studied under Master Baso Dōitsu. *Keitokudentōroku,* chap. 14, records that he received the bodhisattva precepts but not the two hundred and fifty *bhikṣu* precepts.

[14] Kō was a disciple of Master Yakusan Igen. See Chapter Twenty-one (Vol. I), *Kankin.* After leaving Master Yakusan's order, he lived in a hut by a road and taught the travelers who passed by. He is also mentioned in the *Keitokudentōroku,* chap. 14, as someone who took the bodhisattva precepts but not the two hundred and fifty *bhikṣu* precepts.

[15] *Biku-kai* means the two hundred and fifty precepts that evolved in India during the age of Hinayana Buddhism.

[Chapter Ninety-five]

Hachi-dainingaku

The Eight Truths of a Great Human Being

Translator's Note: Hachi *means "eight."* Dainin *means "great human being," that is, a buddha. And* kaku, *pronounced here as* gaku, *means "an intuitive reflection or truth." Gautama Buddha preached the eight truths of a great human just before he died, and they are recorded in the* Yuikyōgyō (Sutra of Bequeathed Teachings); *they were his last teachings. Master Dōgen preached this chapter when he felt his death was not far away, and in his case, too, it was his last teaching. This chapter thus forms the last chapter in the ninety-five–chapter edition of the* Shōbōgenzō.

[121] Buddhas are great human beings. [The Dharma] that great human beings realize[1] is therefore called "the eight truths of a great human being." To realize this Dharma is the cause of nirvana.[2]

It was the last preaching of our Original Master, Śākyamuni Buddha, on the night that he entered nirvana.[3]

[122] 1) Small desire.[4] (Not widely to chase after those among objects of the five desires[5] that are as yet ungained, is called "small desire.")[6]

The Buddha said:

You *bhikṣu*s should know that people of abundant desire abundantly seek gain, and so their suffering also is abundant. People of small desire, being free of seeking and free of desire, are free of this affliction. You should practice and learn small desire just for itself. Still more, small desire can give rise to all virtues: people of small desire never curry favor and bend in order to gain the minds of others. Further, they are not led by the sense organs. Those who practice small desire are level in mind; they are without worries and fears; when they come into con-

tact with things they have latitude; and they are constantly free from dissatisfaction. Those who have small desire just have nirvana. This is called "small desire."[7]

[123] 2) To know satisfaction.[8] (To take within limits from among things already gained is called "to know satisfaction.")

The Buddha said:

> If you *bhikṣu*s desire to get rid of all kinds of suffering, you should reflect on knowing satisfaction. The practice of knowing satisfaction is the very place of abundance, joy, and peace. People who know satisfaction, even when lying on the ground, are still comfortable and joyful. Those who do not know satisfaction, even when living in a heavenly palace, are still not suited. Those who do not know satisfaction, even if rich, are poor. People who know satisfaction, even if poor, are
> 308b rich. Those who do not know satisfaction are constantly led by the five desires; they are pitied by those who know satisfaction. This is called "to know satisfaction."

[124] 3) To enjoy tranquility.[9] (Departing from all kinds of noise and living alone in an empty space is called "to enjoy tranquility.")

The Buddha said:

> If you *bhikṣu*s wish to pursue tranquil and unintentional peace and joy, you should depart from noise and live alone in seclusion. People of quiet places are revered alike by the god Śakra and all the gods. For this reason you should abandon your own groups and other groups, live alone in an empty space, and think of dissolving the root of suffering. Those who take pleasure in groups suffer many troubles—like a flock of birds gathering on a great tree and then worrying that it will wither or break. [Those] fettered by and attached to the world are immersed in many kinds of suffering—like an old elephant drowning in mud, unable to get out by itself. This is called "distancing."

[126] 4) To practice diligence.[10] (It is ceaselessly to endeavor to perform good works, and so it is called "devoted effort"—"devotion" without adulteration and "effort" without regression.[11])

The Buddha said:

> If you *bhikṣu*s practice diligence, nothing will be difficult. For this reason you should practice diligence—as a trickle of water that constantly flows is able to drill through rock. If the mind of a practitioner often tires and quits, that is like [a person] twirling a stick to start a fire and resting before it gets hot: although [the person] wishes to obtain fire, fire is unobtainable. This is called "diligence."

[127] 5) Not to lose mindfulness.[12] (It is also called "to keep right mindfulness." To keep the Dharma and not to lose it is called "right mindfulness" and is also called "not to lose mindfulness.")

The Buddha said:

> For you *bhikṣu*s who seek good counselors and seek their good auspices, there is nothing like not losing mindfulness. If people possess [the ability] not to lose mindfulness, the bandits of the afflictions are unable to invade them. For this reason, you constantly should regulate thoughts and keep them in their place in the mind. Those who lose mindfulness lose all virtues. If your power of mindfulness is solid and strong, even if you go among the bandits of the five desires you will not be harmed by them—it is like entering a battlefield clad in armor and having nothing to fear. This is called "not to lose mindfulness."

[128] 6) To practice the balanced state of *dhyāna*.[13] (To abide in the Dharma undisturbed is called "the balanced state of *dhyāna*.")

The Buddha said:

> If you *bhikṣu*s regulate the mind, the mind will then exist in the balanced state. Because the mind exists in the balanced state you will be able to know the Dharma form of the arising and vanishing of the world. For this reason you constantly should be diligent in practicing all forms of balance. When a person gets the balanced state, the mind does not dissipate. It is like a household that values water attentively 308c
> repairing a dike. Practitioners also are like that. For the sake of the water of wisdom, we attentively practice the balanced state of *dhyāna* and prevent [the water of wisdom] from leaking away. This is called "the balanced state."

[129] 7) To practice wisdom.[14] (To engender hearing, thinking, practice, and experience is called "wisdom.")

The Buddha said:

> If you *bhikṣu*s have wisdom, then you will be without greed and attachment. By constantly reflecting on and observing yourself, you will prevent [wisdom] from being lost. This is just to be able, within my Dharma, to attain liberation. If you are not so, already you are different from people of the truth[15] and also different from those clothed in white;[16] there is nothing to call you. Truly, wisdom is a sturdy ship in which to cross the ocean of aging, sickness, and death. Again, it is a great bright torch for the darkness of ignorance, it is good medicine for all sick people, and it is a sharp ax to fell the trees of anguish. For this reason, you should hear, consider, and practice wisdom and thereby develop yourself. If a human being possesses the light of wisdom, he or she is—although with eyes of flesh—a human being of clear vision. This is called "wisdom."

[130] 8) Not to engage in idle discussion.[17] (To experience, to go beyond discrimination, is called "not to engage in idle discussion." To perfectly realize real form is just not to engage in idle discussion.)

The Buddha said:

> If you *bhikṣu*s engage in all kinds of idle discussion your mind will be disturbed. Although you have left family life, still you will be unable to get free. For this reason, *bhikṣu*s, you should immediately throw away disturbing idle discussion. If you wish to attain the joy of serenity[18] you should just inhibit well the fault of idle discussion. This is called "not to engage in idle discussion."

[131] These are the eight truths of a great human being. Each is equipped with the eight, and so there may be sixty-four. When we extend them, they may be countless. If we abridge them, they are sixty-four. "They are the last preaching of Great Master Śākyamuni; they are the instruction of the Great Vehicle; and they are the [Buddha's] supreme swan song, in the middle of the night of the fifteenth day of the second month." After this, he does not preach the Dharma again, and finally he passes into *parinirvāṇa.*

[132] The Buddha said:

> You *bhikṣu*s constantly should endeavor, with undivided mind, to pursue the truth of liberation. All the *dharma*s of the world, moving and unmoving, without exception are perishing and unstable forms. Let yourselves stop for a while, and talk no more. Time must pass, and I am going to die. This is my last instruction. 309a

Therefore, disciples of the Tathāgata unfailingly learn this [instruction]. Those who do not practice and learn it, and who do not know it, are not the Buddha's disciples. It is the Tathāgata's right Dharma-eye treasury and fine mind of nirvana. Nevertheless, today many do not know it and few have seen or heard it; it is due to the trickery of demons that they do not know. Again, those lacking in long-accumulated good roots neither hear nor see [this instruction]. During the bygone days of the right Dharma and the imitative Dharma, all disciples of the Buddha knew it. They practiced it and learned it in experience. Now there is not one or two among a thousand *bhikṣu*s who knows the eight truths of a great human being. It is pitiful. There is nothing even to compare to the insidious degeneration of [these] decadent times. While the Tathāgata's right Dharma is now [still] permeating the great-thousandfold [world], while the immaculate Dharma has not yet disappeared, we should learn it without delay. Do not be slack or lazy. To meet the Buddha-Dharma, even in countless *kalpa*s, is hard. To receive a human body also is hard. Even in receiving the human body, human bodies on the three continents[19] are better. Human bodies on the southern continent are best of all—because they meet Buddha, hear the Dharma, leave family life, and attain the truth. People who died prior to the Tathāgata's *parinirvāṇa* neither heard nor learned these eight truths of a great human being. That now we are seeing and hearing them, and learning them, is due to long-accumulated good roots. In learning them now, in developing them life by life and arriving without fail at the supreme [truth of] *bodhi,* and in preaching them for living beings, may we become the same as Śākyamuni Buddha; may there be no differences.

Shōbōgenzō Hachi-dainingaku

Written at Eiheiji, on the sixth day of the first lunar month in the fifth year of Kenchō.[20]

309b [133] Now, on the day before the end of the retreat in the seventh year of Kenchō,[21] I have had the clerk-monk[22] Gien finish the copying; at the same time, I have checked it thoroughly against the original text. This was the last draft [written by] the late master, in his sickness. I remember him saying that he would rewrite all of the *kana Shōbōgenzō*[23] and so on that he had completed before, and also include new drafts so as to be able to compile [the *Shōbōgenzō*] in altogether one hundred chapters. This chapter, which was a fresh draft,[24] was to be the twelfth. After this, the master's sickness grew more and more serious so that his work on original drafts and suchlike stopped. Therefore this draft is the last instruction of the late master. That we unfortunately never saw the one hundred chapters is most regrettable. People who love and miss the late master should unfailingly copy this chapter and preserve it. It is the final instruction of Śākyamuni, and it is the final bequeathed teaching of the late master.

Ejō wrote this.

Notes

[1] *Kakuchi.* The first half of the compound, *kaku,* here means to feel, to be aware, to reflect, to realize, etc. In the chapter title, the same character, *kaku,* "truth," means the object of buddhas' feeling, awareness, reflection, or realization.

[2] The serene and peaceful state.

[3] Nirvana here means *parinirvāṇa,* that is, complete extinction, death.

[4] *Shōyoku,* from the Sanskrit *alpecchuḥ.* See Glossary of Sanskrit Terms.

[5] The five desires of the eyes, ears, nose, tongue, and skin. They are also explained as desires for wealth, sensual contact, food, fame, and comfort.

[6] The words in parentheses are in small Chinese characters in the source text, as if added to the original sutra by way of commentary.

[7] *Yuikyōgyō,* lit., "Sutra of Bequeathed Teaching," short for *Bussuihatsunehanryaku-setsukyōkaigyō.* The original Sanskrit version of this sutra has been lost.

[8] *Chisoku,* from the Sanskrit *saṃtuṣṭaḥ.* See Glossary of Sanskrit Terms.

[9] *Jakujō,* "tranquility," represents the Sanskrit *śānta.* See Glossary of Sanskrit Terms.

[10] *Gon-shōjin. Shōjin,* from the Sanskrit *vīrya,* is also the fourth of the six *pāramitā*s. See Volume I, Glossary of Sanskrit Terms.

[11] The Chinese compound *shōjin,* "diligence," is explained by the characters: *shō* means purified, refined, or devoted, and *shin* means to progress, push forward, or make effort.

[12] *Fumōnen. Nen* represents the Sanskrit *smṛti.* See Volume I, Glossary of Sanskrit Terms.

[13] *Shu-zenjō. Zenjō,* representing both the sound and the meaning of the Sanskrit *dhyāna,* is the fifth of the six *pāramitā*s.

[14] *Shū-chie. Chie* represents the Sanskrit *prajñā,* the sixth of the six *pāramitā*s. See Chapter Two (Vol. I), *Maka-hannya-haramitsu;* Volume I, Glossary of Sanskrit Terms.

[15] *Dōnin,* monks and nuns.

[16] *Byaku-e,* laymen and laywomen.

[17] *Keron,* "idle discussion," represents the Sanskrit *prapañca,* which means prolixity or wordiness. See Glossary of Sanskrit Terms.

[18] *Jakumetsu,* "serenity," represents the Sanskrit nirvana. See Volume I, Glossary of Sanskrit Terms.

[19] *Sanshū,* "three continents," means three of the four continents: Jambudvīpa (the southern continent, the transient human world in which it is easiest to feel the winds of impermanence), Pūrvavideha (the eastern continent), and Aparagodāna (the western continent). The fourth continent, Uttarakuru (the northern continent), is an immortal realm inhabited by heavenly beings.

[20] 1253, the year of Master Dōgen's death. He is said to have died on August 28.

[21] 1255.

[22] *Shoki,* the clerk assisting the head monk, one of the six assistant officers.

[23] *Kaji-shōbōgenzō* means Master Dōgen's *Shōbōgenzō,* which he wrote using *kana,* the Japanese syllabary, as opposed to the *Shinji-shōbōgenzō,* which is in Chinese characters only.

[24] "A fresh draft" suggests that Master Dōgen began the chapter afresh in the final years of his life. The twelve-chapter edition of the *Shōbōgenzō* not only includes such fresh chapters, which are generally dated 1255, but also includes earlier chapters such as *Kesa-kudoku* (Chapter Twelve in the ninety-five–chapter edition, dated 1240).

Appendix I

Editions of the *Shōbōgenzō*

The original source text for this translation was the ninety-five–chapter edition of the *Shōbōgenzō* published by the Iwanami publishing house as an Iwanami Bunko edition. When Iwanami first published its ninety-five–chapter edition between 1935 and 1943, it also included, in a separate appendix, the following chapters: 1) *Butsu-kōjō-no-ji* from the twenty-eight–chapter *"Secret Shōbōgenzō,"* which had only recently been made public; 2) *Ippyakuhachi-hōmyōmon,* which is included in the twelve-chapter edition but not in the ninety-five–chapter edition; 3) *Hensan* and 4) *Senmen,* both from the sixty-chapter edition; and 5) *Sanji-no-gō* from the twelve-chapter edition. As the *Butsu-kōjō-no-ji* chapter in the twenty-eight–chapter *Secret Shōbōgenzō* and the chapter of the same name (Chapter Twenty-Eight, Vol. II) in the ninety-five–chapter edition are very different, it has been translated here and included for reference as Appendix II. The *Ippyakuhachi-hōmyōmon* was not included in the ninety-five–chapter edition, and so has also been translated here and included as Appendix III. However, the sixty-chapter edition versions of *Hensan* (Chapter Sixty-two, Vol. III) and *Senmen* (Chapter Fifty-six, Vol. III) and the twelve-chapter edition version of *Sanji-no-gō* (Chapter Eighty-four) are sufficiently similar to the chapters of the same names in the ninety-five–chapter edition, and have therefore not been translated.

The Ninety-five–chapter Edition

Also known as the Kōzen Edition, because it was edited by Master Hangyō Kōzen in about 1690.

The Seventy-five–chapter Edition

The Sixty-chapter Edition

The *Secret Shōbōgenzō* (twenty-eight–chapters in three parts)

The *Himitsu-shōbōgenzō* (*Secret Shōbōgenzō*) is so called because it was kept stored in secret at Eiheiji. A book of the same name, with unrelated content, was also written by Master Keizan Jōkin, the third-generation descendant of Master Dōgen; he established Sōjiji.

Part One

1. *Butsu-kōjō-no-ji*
2. *Shōji*
3. *Shin-fukatoku* (I)
4. *Shin-fukatoku* (II)
5. *Shinjin-inga*
6. *Shohō-jissō*
7. *Butsudō*
8. *Raihai-tokuzui*
9. *Butsudō*
10. *Zanmai-ō-zanmai*
11. *Sanjūshichi-bon-bodai-bunpō*

Chapters Seven and Nine are both titled *Butsudō* (“The Buddha’s Truth”). One of them, however, corresponds to Chapter Ninety-three, *Dōshin* (“The Will to the Truth”) in the ninety-five–chapter edition.

Part Two

1. *Den-e*
2. *Bukkyō* (“The Buddha’s Teaching”)
3. *Sansuigyō*
4. *Mitsugo*
5. *Tenbōrin*
6. *Jishō-zanmai*
7. *Dai-shugyō*
8. *Shisho*
9. *Hachi-dainingaku*
10. *Jukai*

Part Three

1. *Busso*
2. *Shizen-biku*

3. *Shukke*
4. *Bukkyō* ("Buddhist Sutras")
5. *Menju*
6. *Sesshin-sesshō*
7. *Yui-butsu-yo-butsu*

The Twelve-chapter Edition

1. *Shukke-kudoku*
2. *Jukai*
3. *Kesa-kudoku*
4. *Hotsu-bodaishin*
5. *Kuyō-shobutsu*
6. *Kie-bupposo-ho*
7. *Shinjin-inga*
8. *Sanji-no-gō*
9. *Shime*
10. *Shizen-biku*
11. *Ippyakuhachi-hōmyōmon*
12. *Hachi-dainingaku*

The Bonshin Edition

Edited by Master Bonshin (eighty-four chapters).

The Manzan Edition

Edited by Master Manzan (eighty-nine chapters).

Appendix II

Butsu-kōjō-no-ji

The Matter of the Ascendant State of Buddha

Translator's Note: *The words* butsu-kōjō-no-ji *describe the fact that, even after realizing the truth, Buddhist masters continue their daily lives as they have always done; they do not attain some special state of "enlightenment" and become different. Comparing this chapter, which appears in the twenty-eight–chapter* Secret Shōbōgenzō, *and the chapter with the same name that appears as Chapter Twenty-eight (Vol. II) in the ninety-five–chapter edition, we find many differences. The chapter in the ninety-five–chapter edition is a collection of many stories relating to Buddhist masters in China, whereas this chapter contains a rather long philosophical explanation of* butsu-kōjō-no-ji *and one or two related stories. It is thus helpful to read this chapter from the twenty-eight–chapter edition, which gives a more detailed explanation of* butsu-kōjō-no-ji, *"the matter of the ascendant state of buddha," than the earlier chapter.*

[139] Great Master Gohon of Tōzan[1] said, "You should know that there is the matter of the ascendant state of buddha. When you know of the matter of the ascendant state of buddha, you will truly possess the means to speak."[2] "The means to speak" is the means to turn the wheel of Dharma. In truth, if we do not know the matter of the ascendant state of buddha, we idly stagnate without penetrating to and getting free of the state beyond buddha. If we do not penetrate it and get free, we do not transcend the worlds of demons. Once we find the Way that arrives at buddha, we leave the area of the common person immediately. The people who have mastered this Way are few. Still, just because we are unable to know it, we should not, so saying, leave it at that. If, with a true

will, we learn in practice under good counselors who have truly illuminated [the Way], we will be able to attain it without fail. For this reason, Tōzan teaches [us], "You should know. . . ." The gist of his idea is [as follows: Consider,] for example, having arrived at buddha. It is hard for buddha to be realized as the buddha we were expecting yesterday having become the buddha of today. To continue making buddha aware that the buddha of today has existed not only today[3] is called "the matter of the ascendant state of buddha." From [the attainment] of this state onward, even explanation, being speaking of the truth, is said to be being preached: although until the present it has inevitably not ceased to be preached as speaking, and although yesterday's was yesterday's, it exists as the speaking [of the truth]. Further, when we know [this matter] as the matter of the ascendant state of buddha and hear it as the matter of the ascendant state of buddha, the wheel of Dharma that we have attained uses us as speech, to preach the great and the small, and causes us, as the wheel of Dharma, to possess the means to speak—such is the matter of the ascendant state of buddha.

[142] A buddha preached, "The Buddha turning the Dharma wheel is beyond material particles of sound[4] and form." The approximate meaning is that the Buddha-Dharma, in its teaching, practice, and experience, is originally not concerned with beginning or end.[5] Neither is it tainted by "now." That being so, we should know the voice of buddha and should learn the words of buddha. That is, [we should know and learn that] there is nowhere the voice of buddha does not reach and there is no matter that it does not reach. Again, [buddha] is beyond the level of the common person, the two vehicles, non-Buddhists, and the like who are concerned with beginning and end. It realizes the truth within its voice and radiates light within its voice. To raise the voice in the moment before the body, and to hear the voice in the moment after the body, also are [virtues] belonging only to buddha. So there are [instances of] living-and-dying and going-and-coming getting through to the voice of buddha; and there are [instances of] wind, rain, water, and fire raising the voice of buddha. The kitchen hall and the temple gates widely proclaim the voice, and the monks' hall and the Buddha hall loudly redouble the voice. Not only that; all *dharma*s each let us hear a half of this voice of buddha, and none of the three worlds forgets a little bit of this voice of buddha: who need worry about it "either disappearing or appearing?"[6] It is naturally without disorder and without mistakes. In general, when we hear the voice of buddha, we hear it through the

ears and we hear it through the eyes; none of the six sense organs, even in sleep or during wakefulness, fails to be able to hear the voice of buddha. Conversely, whether inside or outside the world of Dharma, whether in going-and-coming as every place or in every place as going-and-coming, there can never be any place where the voice of buddha does not exist. It exists at a place and it exists at a time. Further, there is a principle that the voice of buddha preaches the voice with the voice, and hears the voice with the voice. Again, when we consider the concrete situation of the words of buddha, there is no case of them being preached separately from the voice. Being preached by the whole of the voice, one word or two phrases can exist; and in no case is it impossible to hear, in one word or two phrases, the whole of the voice. At the place of this voice, nothing fails to be penetrated or fails to be mastered. No person, nor even any thing, should ever have a voice that seeks to avoid [the voice of buddha], saying, "I will not understand it, I will not be able to penetrate it." The words of buddha are not preached under such conditions, excited by thoughts. There is a voice that, while preached as a voice, is also thoughts. When it preaches a half or preaches the whole it is never unfamiliar and never obscure—not only are each of the hundred weeds clear; the will of the ancestral masters also is clear.[7] They never intend, from the standpoint of [abstract] matters, to define the edges of [concrete] things. Neither have they sought to patch matters up through the medium of doing, and [this state] is just the voice of buddha and the words of buddha. In learning the state of truth, we should, as the practice thereof, without fail diligently practice zazen. This has been transmitted between buddhas without interruption from ancient times to the present. When we become buddha, we do not do so apart from this [practice]. Being transmitted by buddha, it is beyond human supposition. To endeavor to suppose it is not the traditional style in learning the truth. When practiced by us it is sometimes illuminated, but the peripheries of it that are supposed by us remain dark. Thus, there being no fathomable periphery, even if we think that through exerting ourselves to the limit we have fathomed it, we have not fathomed it; [our exertion] was only the restlessness of a frisky horse or a mischievous monkey. If, on the other hand, a true master bestows the teaching on us and leaves the traces of the Buddhist patriarchs, and if it is possible for training to be definitely realized, then it becomes apparent that day-to-day learning of the truth has not been in vain, and it becomes evident that action in the present has not been for nothing. At this time there is

nothing to conceal the body-and-mind. With the intention of connecting this state with thinking, [however,] it is still hard for us to penetrate. Still less can people who count grains of sand[8] realize it, even in a dream. Only people who have experienced, in the mountain-still state,[9] the zazen that is different from thinking, are able to grasp it.

[146] Briefly, there are two aspects to learning the Buddha's truth; namely, learning through the mind and learning through the body. "Learning through the body" describes, in sitting in zazen pursuing the truth, the presence of acting buddha who does not seek to become buddha. When the universe is realized, the body-buddha is, from the beginning, beyond "becoming buddha"; and because nets and cages have long been broken open, the sitting buddha does not obstruct at all the becoming buddha. When we learn through the body like this, we have the power eternally, for a thousand ages and ten thousand ages, to enter [the state of] buddha or to enter [the state of] demons. In forward steps and backward steps, we cause there to be light that fills ditches and fills valleys: who would not call this the features [we had] before [our] father and mother were born?

[148] "Learning through the mind" describes clarification of how the mind is. Clarifying the mind does not mean clarifying the mind of the common person, non-Buddhists, the two vehicles, and the like; it means illumination of the buddha-mind. In ancient times, a monk asked National Master Echū,[10] "What is the mind of eternal buddhas?" The National Master said, "Fences, walls, tiles, and pebbles." Let us now listen to these words for a while, and let us quietly learn this mind. To resolve to learn the Buddha's truth, and to illuminate from the beginning the mind of eternal buddhas: this may be called "learning the truth through the mind." The selfish mind, though idly proud of knowledge and understanding, possesses only thinking and discrimination. Old One Śākyamuni said, "This Dharma cannot be understood by thinking and discrimination."[11] Clearly we see that in ourselves there is no mind worth getting: in eternal buddhas there is the mind that we should learn. If we want to inquire into this mind, it is present in visible fences, walls, tiles, and pebbles; and if we want to experience this mind, it is present in the realization of fences, walls, tiles, and pebbles. Now, though these fences, walls, tiles, and pebbles are produced by human beings, at the same time they are words and deeds of Dharma. Who could hold sway over them? When we see them like this, it is evident that "fences, walls, tiles,

and pebbles" are beyond substance before our eyes, and that substance before our eyes is not "fences, walls, tiles, and pebbles." In sum, fences, walls, tiles, and pebbles on this side[12] are illuminating us as yonder objects; and we on this side are being illuminated by fences, walls, tiles, and pebbles as yonder objects. The fences, walls, tiles, and pebbles that exist like this as the mind of eternal buddhas are conspicuous in their brightness and in their merits, and so we can enumerate those [merits] that are numerable and we can remember those that are knowable. In knowing things and also in discerning matters, we should not learn from common people, the two vehicles, non-Buddhists, and the like; we should learn from the mind of eternal buddhas. All through the twelve hours, night and day, of daily functioning, we should be singlemindedly learning from eternal buddhas. Where the mind of eternal buddhas is teaching, we are able to hear the mind of eternal buddhas. Having been able to meet the mind of eternal buddhas, we should learn it thoroughly. We should not think, even in a dream, that it may be like the mind with which the common person is equipped. Stupid people, however, who trifle with the knowledge of the common person, and who mistakenly believe that the buddha-mind also may be like that, discuss the knowing of a knower and the known, and talk about illumination as "serene illumination" or "spiritual illumination." We should totally throw away such false views. We should just learn the fences, walls, tiles, and pebbles that are the mind of eternal buddhas. It is not that we describe them thus because fences, walls, tiles, and pebbles are created from the mind of eternal buddhas and thus patterned after their creator: directly, without disturbing them, we call them "of eternal buddhas." We should learn that eternal buddhas, in every case, at the time of preaching the Dharma and doing training, at the time of nirvana, and at the time of realizing the truth, have made this mind into [their own] mind. Thus our Great Master Śākyamuni Buddha dwelled in and retained this as [his own] mind, and the ancestral master also maintained and relied upon this as [his own] mind. Is it equivalent to or not equivalent to fences, walls, tiles, and pebbles? We must look into this thoroughly. Wherever nature naturally possesses something familiar and direct, the mind of eternal buddhas is naturally preaching the mind of eternal buddhas—so we should get used to hearing that it is like this. When this mind is realized, it is unstoppable. Because it is unstoppable, both mastery of fundamentals and mastery of explanation are left utterly at the mercy of this mind, and there is no practice of the truth nor any way of moral

discipline that is not left entirely at the mercy of this mind. Eternal buddhas, in all their preaching and teaching, may be like this. With this as [our own] mind, we learn the truth.

[152] Again, Great Master Shinsai of Jōshū[13] once asked Nansen,[14] "What is the truth?"[15] Nansen taught, "The normal mind is the truth." In other words, the everyday[16] mind is the truth. To learn [the truth] as the normal mind may be extremely rare. It is to learn, both in regard to the body and in regard to the mind, that in time, they are normal. For instance there is not the slightest taintedness[17] nor any design. In the state of body-mind, we neither describe yesterday as today, nor describe nor practice today as tomorrow, nor make the body into the mind, nor proceed from the mind to the body.[18] The state like this is called "the normal mind," but [people] are prone to misunderstand it to be a class of common miscellany.[19] While remaining in this [state of normal mind], we can intuit and affirm that the [miscellaneous] hundred weeds are normal. It is because this normal state of mind is the truth that the hundred weeds do not wither or rot. The Buddhist patriarchs, without being normal, could never have got free from the world, forgotten themselves, and practiced the truth—for practice of the truth naturally is normal. We too, having thrown away former worldly emotions, are readily practicing, and moving forward in, the tracks of the Buddhist patriarchs, but if we are inclined to think that because the normal mind is the truth we might not need to practice, we may be purporting to misunderstand normality. Practice and experience is not nonexistent, [but] there is none that is not normal. There being none that is not normal, there can be none that is tainted. In ancient times Old One Śākyamuni under the *bodhi* tree, on seeing the bright star, at once realized the truth. The principle here is the principle that not a single thing is fetched. Previously the Buddha had experienced the bright star, but from this time on the bright star was experiencing the Buddha. What is the basis [for saying that] he was experienced by the bright star and that he experienced the bright star? Namely, "Practice and experience is not nonexistent [but] it cannot be tainted."[20]

[154] A [monk] named Chōkei[21] asks Master Hofuku,[22] "They say that to see form is to see the mind. But do you see the boat?"

Hofuku says, "I see it."

Chōkei says, "Let us set aside the boat for the moment. Just what is the mind?"

Hofuku points a finger at the boat.[23]

So, even in our learning of the truth in the present age, we should know that discussion of the mind of the Buddhist patriarchs is like this. Having recognized that it is so, we are not drawn by non-Buddhists, the two vehicles, and the like. When buddha-tathāgatas are always playing in *samādhi,* we call this the Buddha's truth. In this state, there is abandonment of the body for the Dharma. In order to illuminate and study that boat, we need to know what the Buddha-Dharma is. "The Buddha-Dharma," namely, is the myriad *dharma*s, the hundred weeds, all real *dharma*s, the triple world. No buddha has failed to perfectly realize this, and so there is nothing that is not perfectly realized as this by buddhas. That being so, when we inquire into life, there is none beyond real *dharma*s, and when we look for death, it is never separate from the myriad *dharma*s. Even to act in the interests of [life and death][24] also is this Dharma. For this reason, the principle of "abandoning the body for the Dharma" is clear. We have been abiding in and retaining this life and this death for a long time, [but] we have not received them from others; they do not depend on anyone else. As exhalation and inhalation at this concrete place, life is the body, and the body is the Dharma here and now. So the inevitable abandonment of life is, from the outset, for the Dharma. When we do not forget that death [also] is abandonment, we are experienced in the present by the Dharma; and even if we sought to abandon the body at a place beyond the Dharma, that could never be at all. As to the meaning of this "abandonment," it is always incurred by "the body," and just at the time of "abandonment of the body for the Dharma," when we turn light around and reflect, it is also "abandonment of the Dharma for the body." In other words, when the Dharma raises its own voice to proclaim itself, the expression "abandoning the Dharma for the body" is present; and when the body naturally raises its voice to announce itself, the expression "abandoning the body for the Dharma" is communicated: we should know that those to whom these buddha-actions, totally, have come, and those who have been learning them for long ages, are ourselves. Now and eternally, unable to regress or stray, we are put into practice by action in the present, and there is no instance in which action does not overflow from us. Since ancient times it has been said that a person who attains the truth entrusts life and death to the mind. Truly, it may be so; we should not doubt it. When this principle is apparent, we also know our own mind; and when we know our own mind, "this principle" also is apparent. At the same time, we also know what our own body is, and we also

clarify and learn the dignified behavior that belongs to our body. In learning this we illuminate the way life is and the way death is. To illuminate this is not to have deviously thrown light upon what [otherwise] might not have been illuminated. We should understand that this kind of illumination takes place when we illuminate what is evident. To illuminate "this principle," we should first know how the mind is and should learn how the mind is. To learn of its condition means, in other words, to know that "the myriad *dharma*s" are "the concrete mind," and to understand that "the triple world" is "the mind alone."[25] Even what is called "knowing" and what is called "understanding" are the myriad *dharma*s and are the triple world, and are their having been like this. Thereafter we must exactly investigate what life is entrusted to, and what death is entrusted to. As we continue investigating, an evident truth is present; it is, namely, the vigorous activity of the mind alone. It has not been produced by anything else; it is the real state of the mind alone itself—it has not been marshaled by objects. Thus, the real state of life and death is just the mind alone having been entrusted to itself. The reason, if asked, is that there is no mind alone that is not the myriad *dharma*s, and no myriad *dharma*s that are not the mind alone. Even if we purport to banish this life and death to a place beyond the mind alone, it will still be impossible for us to be hated by the mind alone. Truly, the two vehicles do not know, and non-Buddhists have no means [to comprehend], that to rely on the myriad *dharma*s is to rely on the mind alone; how much less could the common person realize it, even in a dream? Therefore, the matter of knowing our own body and the matter of knowing our own mind we should learn under the mind alone and we should learn under the myriad *dharma*s; and we should not do so in haste; we should do so in detail. This is called "the condition of entrusting life and death to the mind." To think of it as idle reliance on the mind of the common person is wrong. Even in the Buddha's vocal teaching we do not hear of entrusting life and death to the mind of the common person. At the same time, we should clearly know that our own mind also is not entrusted [to us] by life and death, and that we are beyond the common person.

[160] In the house of the Buddha there is Bodhisattva Regarder of the Sounds of the World.[26] Few people have not seen her[27] but very few people know her. We need not use coins to buy her elegant manner of being, and when we look into her faces, which is right and which is wrong? In order to speak she

turns [our] body around and mounts the zazen platform; in order to listen she takes [our] hand and stands on the ground. At places not hindered by even a single *dharma,* her compassionate eyes illuminate us. Her response and our being responded to[28] are a donkey looking at a well, and are the well looking at the donkey.[29] There may be no human being who clearly understands this state; "it keenly avoids verbal expression."[30] If we express it with words, horns will appear on the head. It is simply illumination of the mind in seeing forms, and realization of the truth in hearing sounds. The mind described as "the mind to be illuminated" may be the mind of Buddha. The truth to be illuminated may be the truth of Buddha. In the truth of Buddha and in the house of Buddha, we just illuminate the mind by seeing forms and realize the truth by hearing sounds; there is nothing else at all. A state that is like this, being already in the Buddha's truth, should preach, "To those who must be saved through this body, I will manifest at once this body and preach the Dharma."[31] Truly, there is no preaching of Dharma without manifestation of the body, and there can be no salvation that is not the preaching of Dharma. A man of old said, "It is a long time since I sold you this paddy field. The four border ridges, however, sometimes you leave unrecognized. Though I have always given the field unreservedly, I have not yet given the tree that has been in its center. From now on I will not begrudge the tree either."[32] Studying this in experience, we should not forget that it has been a long time since this paddy field was given to us. Its ridges are kept level, and its four borders are evident. When we play in it, everywhere it produces good omens and produces happiness. Truly, we must conclude that a field like this has been with us all along.

Notes

[1] Master Tōzan Ryōkai (807–869), successor of Master Ungan Donjō. Great Master Gohon is his posthumous title.

[2] *Shinji-shōbōgenzō,* pt. 1, no. 12.

[3] "The buddha of today has existed not only today" suggests that a person's normal life even before he or she realized the truth was the life of a buddha.

[4] *Shō, koe* means voice or sound. There follows a consideration of *hotoke no koe,* the voice of buddha.

[5] That is, they take place in the here and now.

[6] *Nyaku-tai-nyaku-shutsu.* Alludes to the *Lotus Sutra, Nyorai-juryō* (LS 3.18): "The Tathāgata knows and sees the form of the triple world as it really is, without life and death, or disappearance or appearance. . . ."

[7] Alludes to the traditional saying *mei-mei taru hyaku-sō-tō; mei-mei taru soshi-no-i,* "Clear-clear are the hundred weeds; clear-clear is the will of the ancestral masters," quoted for example by Layman Hōun in the *Shinji-shōbōgenzō,* pt. 1, no. 88.

[8] People who only read sutras.

[9] *Gotsu-gotsu toshite,* a phrase that also appears in the *Fukanzazengi.* The character *gotsu,* repeated for emphasis, literally means "high and level," "lofty," or "motionless." The word originally suggests a table mountain, and hence something imposing and balanced.

[10] Master Nan'yō Echū (d. 775), successor of Master Daikan Enō. See Chapter Forty-four (Vol. III), *Kobusshin.*

[11] *Lotus Sutra, Hōben.* LS 1.88–90. Also quoted in the *Fukanzazengi.*

[12] *Shahen,* "this side," suggests the subject.

[13] Master Jōshū Jūshin (778–897), successor of Master Nansen Fugan. Great Master Shinsai is his posthumous title.

[14] Master Nansen Fugan (748–834), successor of Master Baso Dōitsu.

[15] *Shinji-shōbōgenzō,* pt. 1, no. 19.

[16] Master Dōgen explained the Chinese characters *byōjō* or *heijō,* "normal," with the Japanese phonetic word *yonotsune,* which means usual, ordinary, common, or everyday.

[17] *Zenna,* "taintedness," means separation of means and end, which stops us from being fully in the present moment.

[18] Because in reality there is no past or future and no separation of body and mind.

[19] *Hyakusō,* lit., "hundreds of weeds," symbolize miscellaneous trivial things. See note 7.

[20] Master Nangaku Ejo's words to Master Daikan Enō. See, for example, Chapter Seven (Vol. I), *Senjō;* Chapter Twenty-nine (Vol. II), *Inmo;* Chapter Sixty-two (Vol. III), *Hensan; Shinji-shōbōgenzō,* pt. 2, no. 1.

[21] Master Chōkei Eryō (854–932). A successor of Master Seppō Gison. His posthumous title was Great Master Chōkaku.

[22] Master Hofuku Jūten (d. 928). Also a successor of Master Seppō Gison. There are many stories of conversations between him and Master Chōkei, his elder brother in Master Seppō's order.

[23] *Shinji-shōbōgenzō,* pt. 2, no. 92.

[24] To act in the interests of life means, for example, to take care of one's own health. To act in the interests of death means, for example, to exert oneself in the pursuit of some end.

[25] *Yuishin,* "mind only" or "mind alone," appears in the phrase *sangai-yuishin,* "the triple world is only the mind." See Chapter Forty-seven (Vol. III), *Sangai-yuishin.*

[26] Kanzeon ("Regarder of the Sounds of the World") represents the Sanskrit Avalokiteśvara. See Chapter Thirty-three (Vol. II), *Kannon;* chap. 25 of the *Lotus Sutra, Kanzeon-bosatsu-fumon.*

[27] Images of Bodhisattva Avalokiteśvara, sometimes in female form and sometimes in male form, are commonly seen in China and Japan; e.g., in temple statues and artwork.

[28] *Ō to ōze raru koto,* "the response and being responded to," alludes to the belief, described in chap. 25 of the *Lotus Sutra,* that the bodhisattva will respond to the cries of those in distress. See LS 3.242.

[29] Alludes to the *Shinji-shōbōgenzō,* pt. 2, no. 25: Master Sōzan asks Ācārya Toku, "It is said that the Buddha's true Dharma body is just like space, and it manifests its form according to things, like the moon [reflected] in water. How do you preach this principle of mutual accordance?" Toku says, "It is like a donkey looking into a well." The master says, "Your words are extremely nice words, but they only express eighty or ninety percent." Toku says, "What would the master say?" Master Sōzan says, "It is

like the well looking at the donkey." The story discusses the meaning of the character *ō, ō*[*jiru*], "accord with" or "in response to," which suggests the mutual relation between subject and object.

[30] The words of Master Dōgo Enchi. See *Shinji-shōbōgenzō,* pt. 1, no. 57.

[31] LS 3.252.

[32] The source of this quotation, which Master Dōgen rendered into Japanese, has not been traced.

Appendix III

Ippyakuhachi-hōmyōmon

One Hundred and Eight Gates of Dharma Illumination

Translator's Note: Ippyakuhachi *means "one hundred and eight."* Hō *means Dharma; that is, the Buddha's teachings or the universe.* Myō *means "clarity," "brightness," or "illumination."* Mon *means "gate"; that is, a means to something, or a partial aspect of something. So* ippyakuhachi-hōmyōmon *means "one hundred and eight gates of Dharma illumination." In compiling this chapter, Master Dōgen quoted two long paragraphs from the* Butsuhongyōjikkyō, *a biographical sutra about Gautama Buddha. This chapter forms the eleventh chapter in the twelve-chapter edition of the* Shōbōgenzō, *but it is not included in either the ninety-five–chapter edition or the seventy-five–chapter edition.*

[165] At that time Bodhisattva Protector of Illumination finished contemplating upon the family into which he would be born. In Tuṣita Heaven[1] in that age there was a celestial palace, called Lofty Banner. Its height and width were exactly the same: sixty *yojana*s. The bodhisattva from time to time would go up into that palace to preach to the gods of Tuṣita Heaven the pivot of the Dharma. On this occasion, the bodhisattva ascended to the palace and, after sitting in peacefulness,[2] he addressed all the celestial beings of Tuṣita, saying, "Ye gods! Come and gather round! My body before long will descend to the human world. I now would like to preach, in their entirety, the gates of Dharma illumination, known as the gates of expedient means for penetrating all *dharma*s and forms. I will leave them as my last instruction to you, so that you will remember me. If you listen to these gates of Dharma,[3] you will experience joy." Then, after hearing

these words of the bodhisattva, the great assembly of the gods of Tuṣita, along with jeweled goddesses and all their entourages, all gathered together and ascended to that palace. Bodhisattva Protector of Illumination, after seeing that those celestial multitudes had convened, desired to preach to them the Dharma. Instantly, he produced by magic above that original celestial palace, Lofty Banner, another celestial palace that was so high, grand, and wide that it covered the four continents. In its delightful exquisiteness and regularity, [the new palace] was without compare. Majestic and towering, it was embellished by masses of jewels. Among all the heavenly palaces in the world of desire there was nothing to which to liken it. When gods in the world of matter saw that magic palace, they had the stark realization that their own palaces were like burial mounds. Then Bodhisattva Protector of Illumination—having already in past ages performed valuable work, planted many good roots, accomplished much happiness, and become replete with virtue—mounted the decorated lion throne[4] that he had created, and there he sat. Bodhisattva Protector of Illumination, upon that lofty lion seat, arrayed it intricately with countless treasures; he spread over that seat countless and infinite varieties of heavenly robes; he perfumed that seat with all kinds of wondrous incense; he burned incense in countless infinite jeweled censers; and he produced all kinds of finely scented flowers and scattered them over the earth. Around the lofty seat there were many rare treasures, and a hundred thousand myriad *koṭi*s of glittering ornaments lit up the palace. That palace, above and below, was covered by jeweled nets. From those nets hung many golden bells, and those golden bells tinkled delicately. That great jeweled palace itself sent forth countless varieties of light. Over that jeweled palace, a thousand myriad banners and canopies in all kinds of wonderful colors formed a resplendent mantle. From that great palace hung all sorts of tassels.[5] Countless infinite hundred thousand myriad *koṭi*s of jewel goddesses, each bearing miscellaneous varieties of the seven treasures, praised [the bodhisattva], their voices making music, and told of the bodhisattva's countless infinite past merits. World-protecting quarter kings, in their hundred thousand myriads of *koṭi*s, standing to the left and to the right, kept guard over that palace. Thousands of myriads of Śakra-devānām-indras prostrated themselves to that palace. Thousands of myriads of Brahmadevas

worshiped that palace. Again, hundreds of thousands of myriads of *koṭi*s of *nayuta*s of hosts of bodhisattvas protected that palace; and buddhas in the ten directions, numbering in myriad *koṭi*s of *nayuta*s, kept watch over that palace. Works practiced for a hundred thousand myriad *koṭi*s of *nayuta*s of *kalpa*s, and all the *pāramitā*s, accomplished their happy result; causes and conditions were fulfilled and were further promoted day and night so that countless virtues made everything splendid, and so on, and so on, indescribably, indescribably. Upon that great exquisite lion throne, the bodhisattva sat; he addressed all the heavenly throngs, saying: "Ye gods! Now, the one hundred and eight gates of Dharma illumination: When bodhisattva *mahāsattva*s at the place of appointment in one life are in a Tuṣita palace and they are going to descend to be conceived and born in the human world, they must inevitably proclaim, and preach before the celestial multitudes, these one hundred and eight gates of Dharma illumination, leaving them for the gods to memorize. After that, they descend to be reborn. Ye gods! Now you must, with utmost sincerity, clearly listen and clearly accept [the one hundred and eight gates]. I now shall preach them. What are the one hundred and eight gates of Dharma illumination?"

[170] [1] Right belief is a gate of Dharma illumination; for [with it] the steadfast mind is not broken.

[2] Pure mind is a gate of Dharma illumination; for [with it] there is no defilement.

[3] Delight is a gate of Dharma illumination; for it is the mind of peace and tranquility.

[4] Love and cheerfulness are a gate of Dharma illumination; for they make the mind pure.

[5] Right conduct of the actions of the body is a gate of Dharma illumination; for [with it] the three forms of behavior[6] are pure.

[6] Pure conduct of the actions of the mouth is a gate of Dharma illumination; for it eliminates the four evils.[7]

[7] Pure conduct of the actions of the mind is a gate of Dharma illumination; for it eliminates the three poisons.[8]

[8] Mindfulness of Buddha is a gate of Dharma illumination; for [with it] reflection of [the state of] Buddha is pure.

[9] Mindfulness of Dharma is a gate of Dharma illumination; for [with it] reflection of the Dharma is pure.

[10] Mindfulness of Sangha is a gate of Dharma illumination; for [with it] attainment of the truth is steadfast.

[11] Mindfulness of generosity is a gate of Dharma illumination; for [with it] we do not expect reward.

[12] Mindfulness of precepts is a gate of Dharma illumination; for [with it] we fulfill all vows.

[13] Mindfulness of the heavens is a gate of Dharma illumination; for it gives rise to a wide and big mind.

[14] Benevolence is a gate of Dharma illumination; for [with it] good roots prevail in all the situations of life.

[15] Compassion is a gate of Dharma illumination; for [with it] we do not kill or harm living beings.

[16] Joy is a gate of Dharma illumination; for [with it] we abandon all unpleasant things.

[17] Abandonment is a gate of Dharma illumination; for [with it] we turn away from the five desires.

[18] Reflection on inconstancy is a gate of Dharma illumination; for [with it] we reflect upon the desires of the triple world.

[19] Reflection on suffering is a gate of Dharma illumination; for [with it] we cease all aspirations.

[20] Reflection on there being no self is a gate of Dharma illumination; for [with it] we do not taintedly attach to self.

[21] Reflection on stillness is a gate of Dharma illumination; for [with it] we do not disturb the mind.

[22] Repentance is a gate of Dharma illumination; for [with it] the mind within is stilled.

[23] Humility is a gate of Dharma illumination; for [with it] eternal malevolence vanishes.

[24] Veracity is a gate of Dharma illumination; for [with it] we do not deceive gods and human beings.

[25] Truth is a gate of Dharma illumination; for [with it] we do not deceive ourselves.

[26] Dharma conduct is a gate of Dharma illumination; for [with it] we follow the conduct that is the Dharma.

[27] The Three Devotions[9] are a gate of Dharma illumination; for they purify the three evil worlds.[10]

[28] Recognition of kindness is a gate of Dharma illumination; for [with it] we do not throw away good roots.

[29] Repayment of kindness is a gate of Dharma illumination; for [with it] we do not cheat and disregard others.

[30] No self-deception is a gate of Dharma illumination; for [with it] we do not praise ourselves.

[31] To work for living beings is a gate of Dharma illumination; for we do not blame others.

[32] To work for the Dharma is a gate of Dharma illumination; for we act in conformity with the Dharma.

[33] Awareness of time is a gate of Dharma illumination; for [with it] we do not treat spoken teaching lightly.

[34] Inhibition of self-conceit is a gate of Dharma illumination; for [with it] wisdom is fulfilled.

[35] The nonarising of ill-will is a gate of Dharma illumination; for [with it] we protect ourselves and protect others.

[36] Being without hindrances is a gate of Dharma illumination; for [with it] the mind is free of doubt.

[37] Belief and understanding are a gate of Dharma illumination; for [with them] we decisively comprehend the paramount [truth].[11]

[38] Reflection on impurity is a gate of Dharma illumination; for [with it] we abandon the mind that is tainted by desire.

[39] Not to quarrel is a gate of Dharma illumination; for it stops angry accusations.

[40] Not being foolish is a gate of Dharma illumination; for it stops the killing of living things.

[41] Enjoyment of the meaning of the Dharma is a gate of Dharma illumination; for [with it] we seek the meaning of the Dharma.

[42] Love of Dharma illumination is a gate of Dharma illumination; for [with it] we attain Dharma illumination.

[43] Pursuit of abundant knowledge is a gate of Dharma illumination; for [with it] we truly reflect on the form of the Dharma.

[44] Right means are a gate of Dharma illumination; for they are accompanied by right conduct.

[45] Knowledge of names and forms is a gate of Dharma illumination; for it clears away many obstacles.

[46] The view to expiate causes is a gate of Dharma illumination; for [with it] we attain salvation.

[47] The mind without enmity and intimacy is a gate of Dharma illumination; for [with it], when among enemies and intimates, we are impartial.

[48] Hidden expedient means are a gate of Dharma illumination; for they are sensitive to many kinds of suffering.

[49] Equality of all elements is a gate of Dharma illumination; for it obviates all rules for harmonious association.

[50] The sense organs are a gate of Dharma illumination; for [with them] we practice the right way.

[51] Realization of nonappearance[12] is a gate of Dharma illumination; for [with it] we experience the truth of cessation.[13]

[52] The body as an abode of mindfulness[14] is a gate of Dharma illumination; for [with it] all *dharma*s are serene.

[53] Feeling as an abode of mindfulness[15] is a gate of Dharma illumination; for [with it] we detach from all miscellaneous feelings.

[54] Mind as an abode of mindfulness[16] is a gate of Dharma illumination; for [with it] we reflect that mind is like a phantom.

[55] The Dharma as an abode of mindfulness[17] is a gate of Dharma illumination; for [with it] wisdom is free of blurs.

[56] The four right exertions[18] are a gate of Dharma illumination; for they eliminate all evils and realize many kinds of good.

[57] The four bases of mystical power[19] are a gate of Dharma illumination; for [with them] the body-and-mind is light.

[58] The faculty of belief[20] is a gate of Dharma illumination; for [with it] we do not [blindly] follow the words of others.

[59] The faculty of effort[21] is a gate of Dharma illumination; for [with it] we thoroughly attain many kinds of wisdom.

[60] The faculty of mindfulness[22] is a gate of Dharma illumination; for [with it] we thoroughly perform many kinds of work.

[61] The faculty of balance[23] is a gate of Dharma illumination; for [with it] the mind is pure.

[62] The faculty of wisdom[24] is a gate of Dharma illumination; for [with it] we really see all *dharma*s.

[63] The power of belief[25] is a gate of Dharma illumination; for it surpasses the power of demons.

[64] The power of effort[26] is a gate of Dharma illumination; for [with it] we do not regress or stray.

[65] The power of mindfulness[27] is a gate of Dharma illumination; for [with it] we do not [blindly] go along with others.

[66] The power of balance[28] is a gate of Dharma illumination; for [with it] we discontinue all thoughts.

[67] The power of wisdom[29] is a gate of Dharma illumination; for [with it] we depart from the two extremes.

[68] Mindfulness, as a part of the state of truth,[30] is a gate of Dharma illumination; for it is wisdom that accords with real *dharma*s.

[69] Examination of Dharma, as a part of the state of truth,[31] is a gate of Dharma illumination; for it illuminates all *dharma*s.

[70] Effort, as a part of the state of truth,[32] is a gate of Dharma illumination; for [with it] we become proficient in realization.

[71] Enjoyment, as a part of the state of truth,[33] is a gate of Dharma illumination; for [with it] we attain many kinds of balanced state.

[72] Entrustment as a part of the state of truth,[34] is a gate of Dharma illumination; for [with it] conduct is already managed.

[73] The balanced state, as a part of the state of truth,[35] is a gate of Dharma illumination; for [with it] we recognize that all *dharma*s are in equilibrium.

[74] Abandonment, as a part of the state of truth,[36] is a gate of Dharma illumination; for [with it] we [can] turn away from all kinds of lives.

[75] Right view[37] is a gate of Dharma illumination; for [with it] we attain the noble path on which the superfluous is exhausted.

[76] Right discrimination[38] is a gate of Dharma illumination; for [with it] we eliminate all discrimination and lack of discrimination.

[77] Right speech[39] is a gate of Dharma illumination; for [with it] concepts, voice, and words all are known as sound.

[78] Right action[40] is a gate of Dharma illumination; for [with it] there is no karma and no retribution.

[79] Right livelihood[41] is a gate of Dharma illumination; for [with it] we get rid of all evil ways.

[80] Right practice[42] is a gate of Dharma illumination; for [with it] we arrive at the far shore.

[81] Right mindfulness[43] is a gate of Dharma illumination; for [with it] we do not consider all *dharma*s intellectually.

[82] Right balanced state[44] is a gate of Dharma illumination; for [with it] we attain undistracted *samādhi.*

[83] The *bodhi*-mind is a gate of Dharma illumination; for [with it] we are not separated from the Three Treasures.

[84] Reliance is a gate of Dharma illumination; for [with it] we do not incline toward Small Vehicles.

[85] Right belief[45] is a gate of Dharma illumination; for [with it] we attain the supreme Dharma.

[86] Development is a gate of Dharma illumination; for [with it] we realize all *dharma*s concerning the root of good.

[87] The *dāna pāramitā*[46] is a gate of Dharma illumination; for [with it], in every instance, we cause features to be pleasant, we adorn the Buddhist land, and we teach and guide stingy and greedy living beings.

[88] The precepts *pāramitā*[47] is a gate of Dharma illumination; for [with it] we distantly depart from the hardships of evil worlds, and we teach and guide precept-breaking living beings.

[89] The forbearance *pāramitā*[48] is a gate of Dharma illumination; for [with it] we abandon all anger, arrogance, flattery, and foolery, and we teach and guide living beings who have such vices.

[90] The diligence *pāramitā*[49] is a gate of Dharma illumination; for [with it] we completely attain all good *dharma*s, and we teach and guide lazy living beings.

[91] The *dhyāna pāramitā*[50] is a gate of Dharma illumination; for [with it] we accomplish all balanced states of *dhyāna* and mystical powers, and we teach and guide distracted living beings.

[92] The wisdom *pāramitā*[51] is a gate of Dharma illumination; for [with it] we eradicate the darkness of ignorance, together with attachment to views, and we teach and guide foolish living beings.

[93] Expedient means are a gate of Dharma illumination; for [with them] we manifest ourselves according to the dignified forms that living beings admire, and we teach and guide [living beings], accomplishing the Dharma of all the buddhas.

[94] The four elements of sociability[52] are a gate of Dharma illumination; for [with them] we accept all living beings and, after we have attained [the truth of] *bodhi,* we bestow upon all living beings the Dharma.

[95] To teach and guide living beings is a gate of Dharma illumination; for we ourselves neither indulge pleasures nor become tired.

[96] Acceptance of the right Dharma is a gate of Dharma illumination; for it eradicates the afflictions of all living beings.

[97] Accretion of happiness is a gate of Dharma illumination; for it benefits all living beings.

[98] The practice of the balanced state of *dhyāna* is a gate of Dharma illumination; for it fulfills the ten powers.

[99] Stillness is a gate of Dharma illumination; for it realizes, and is replete with, the *samādhi* of the Tathāgata.

[100] The wisdom view is a gate of Dharma illumination; for [with it] wisdom is realized and fulfilled.

[101] Entry into the state of unrestricted speech is a gate of Dharma illumination; for [with it] we attain realization of the Dharma-eye.

[102] Entry into all conduct is a gate of Dharma illumination; for [with it] we attain realization of the Buddha-eye.

[103] Accomplishment of the state of *dhāraṇī* is a gate of Dharma illumination; for [with it] we hear the Dharma of all the buddhas and are able to receive and retain it.

[104] Attainment of the state of unrestricted speech is a gate of Dharma illumination; for [with it] we cause all living beings totally to rejoice.

[105] Endurance of obedient following[53] is a gate of Dharma illumination; for [with it] we obey the Dharma of all the buddhas.

[106] Attainment of realization of the Dharma of nonappearance[54] is a gate of Dharma illumination; for [with it] we attain affirmation.

[107] The state beyond regressing and straying is a gate of Dharma illumination; for it is replete with the Dharma of past buddhas.

[108] The wisdom that leads us from one state to another state is a gate of Dharma illumination; for [with it], having water sprinkled on the head,[55] we accomplish total wisdom.

[109] The state in which water is sprinkled on the head is a gate of Dharma illumination; for [with it], following birth in a family, we are at last able to realize *anuttara samyaksaṃbodhi.*

[182] Then Bodhisattva Protector of Illumination, having preached these words, addressed all those celestial multitudes, saying, "Gods, remember! These are the one hundred and eight gates of Dharma illumination. I bequeath them to the gods. You should receive them and retain them, always keep them in mind, and never forget them."

[183] These are just the one hundred and eight gates of Dharma illumination. That all bodhisattvas bound by a single life, when they are going to descend from Tuṣita Heaven to be born in Jambudvīpa, unfailingly proclaim to the multitudes of Tuṣita Heaven these one hundred and eight gates of Dharma illumination, and thereby teach the gods, is the constant rule of the buddhas. "Bodhisattva Protector of Illumination" was the name of Śākyamuni Buddha when he was in the fourth heaven[56] as [a bodhisattva] at the place of appointment in one life. When Ri Fuma[57] compiled the *Tenshōkōtōroku,* he recorded the name of these one hundred and eight gates of Dharma illumination. [But] the students

who have known them clearly are few, and those who do not know them are as [common as] rice, flax, bamboo, and reeds. Now, for the benefit of beginners and senior students, I have compiled them. Those who would ascend the lion seat and become the teachers of human beings and gods should painstakingly learn them in practice. Without having lived in this Tuṣita Heaven as [a bodhisattva] bound by one life, we are not buddhas at all. Practitioners, do not be proud of yourselves at random. For a bodhisattva bound by one life, there is no intermediate stage.[58]

Shōbōgenzō Ippyakuhachi-hōmyōmon,
number eleven.[59]

Notes

[1] Bodhisattvas who are about to become a buddha in their next life are said to live in Tuṣita Heaven, the fourth of the six heavens in the world of desire. Gautama Buddha was imagined to have practiced there in the past, as Bodhisattva Protector of Illumination and as other bodhisattvas; and Bodhisattva Maitreya is imagined to be living there now.

[2] *Anza,* "peaceful sitting," is a synonym for zazen.

[3] *Hōmon* represents the Sanskrit *dharma-paryāya.* The word *paryāya,* "going round," represented by *mon,* "gate," suggests regular progression through a series. See Glossary of Sanskrit Terms.

[4] *Shishi* [*no*] *kōza,* literally, "lion's high seat." The Buddha's preaching was compared to the roar of a lion. *Shishi-za,* "lion seat," is a common expression in sutras for a seat of Buddhist preaching.

[5] *Ryūso.* An ancient Indian ornament used to decorate carriages, horses, beds, curtains, banners, flags, etc. Each tassel was made of interwoven threads of the five primary colors.

[6] *Sangō* ("three forms of behavior"): actions of body, speech, and mind.

[7] *Shi-aku* ("four evils"): 1) lying, 2) suppression of speech, 3) abusive speech, 4) duplicitous speech.

[8] *Sandoku* ("three poisons"): greed, anger, and ignorance.

[9] *Sanki* ("Three Devotions"): devotion to the Buddha, Dharma, and Sangha.

[10] *San-aku-dō* ("three evil states"): hell, the world of hungry ghosts, and the world of animals.

[11] *Dai-ichi-gi* is short for *dai-ichi-gi-tai,* "paramount truth."

[12] *Mushōnin* is short for *mushō-hō-nin. Nin* can be interpreted as representing the character meaning "recognition" or "realization." *Mushō,* "nonappearance" or "nonarising," is a synonym for nirvana, the state in which interferences do not arise.

[13] *Mettai,* the third of the Four Noble Truths.

[14] *Shin-nen-jo,* from the Sanskrit *kāya-smṛtyupasthāna,* is the reflection that the body is not pure, which is the first of the thirty-seven elements of *bodhi.* See Chapter Seventy-three, *Sanjūshichi-bon-bodai-bunpō,* paragraph 4.

15 *Ju-nen-jo,* from the Sanskrit *vedanā-smṛtyupasthāna,* is the reflection that feeling is suffering.

16 *Shin-nen-jo,* from the Sanskrit *citta-smṛtyupasthāna,* is the reflection that mind is without constancy.

17 *Hō-nen-jo,* from the Sanskrit *dharma-smṛtyupasthāna,* is the reflection that the Dharma is without self. Numbers fifty-two to fifty-five in this list are known as *shi-nen-jo,* "four abodes of mindfulness," from the Sanskrit *catvāri smṛtyupasthānāni.* They are the first four of the thirty-seven elements of *bodhi* listed in Chapter Seventy-three, *Sanjūshichi-bon-bodai-bunpō.*

18 *Shi-shō-gon,* from the Sanskrit *catvāri samyakprahāṇāni.* In Chapter Seventy-three, *Sanjūshichi-bon-bodai-bunpō,* they are called *shi-shō-dan,* "kinds of right restraint." The Sanskrit *prahāṇa* covers both meanings, exertion and restraint (see Glossary of Sanskrit Terms). The four exertions are the fifth to the eighth of the thirty-seven elements of *bodhi.* They are, namely: 1) to prevent bad that has not yet occurred, 2) to cause bad that has already occurred to be extinguished, 3) to cause to occur good that has not yet occurred, and 4) to promote the good that has already occurred.

19 *Shi-nyoi-soku,* lit., "four bases of acting at will," from the Sanskrit *catur-ṛddhipāda.* See Glossary of Sanskrit Terms. In Chapter Seventy-three, *Sanjūshichi-bon-bodai-bunpō,* they are called *shi-jin-soku,* "four bases of mystical ability." They are the ninth to the twelfth of the thirty-seven elements of *bodhi.* In Sanskrit they are: 1) *chanda* (volition), 2) *vīrya* (effort), 3) *citta* (intelligence), and 4) *mīmāṃsā* (profound consideration).

20 *Shinkon,* from the Sanskrit *śraddhendriya.*

21 *Shōjinkon,* from the Sanskrit *vīryendriya.*

22 *Nenkon,* from the Sanskrit *smṛtindriya.*

23 *Jōkon,* from the Sanskrit *samādhindriya.*

24 *Ekon,* from the Sanskrit *prajñendriya.* Numbers fifty-eight to sixty-two in this list are known as *gokon,* "five faculties" or "five roots," from the Sanskrit *pañcendriyāṇi.* See Glossary of Sanskrit Terms. They are the thirteenth to the seventeenth of the thirty-seven elements of *bodhi.*

25 *Shinriki,* from the Sanskrit *śraddhā-bala.*

26 *Shōjinriki,* from the Sanskrit *vīrya-bala.*

27 *Nenriki,* from the Sanskrit *smṛti-bala.*

28 *Jōriki,* from the Sanskrit *samādhi-bala.*

29 *Eriki,* from the Sanskrit *prajñā-bala.* Numbers sixty-three to sixty-seven in this list are known as *goriki,* from the Sanskrit *pañca-balāni.* See Glossary of Sanskrit Terms, Vol. II. They are the five powers deriving from the five faculties and are the eighteenth to the twenty-second of the thirty-seven elements of *bodhi.*

[30] *Nen-kakubun,* from the Sanskrit *smṛti bodhyaṅga.*

[31] *Chakuhō-kakubun,* from the Sanskrit *dharmapravicaya bodhyaṅga. Chaku* is literally "selection," but the Sanskrit *pravicaya* means examination or investigation.

[32] *Shōjin-kakubun,* from the Sanskrit *vīrya bodhyaṅga.*

[33] *Ki-kakubun,* from the Sanskrit *prīti bodhyaṅga.*

[34] *Jo-kakubun,* from the Sanskrit *praśrabdhi bodhyaṅga.*

[35] *Jō-kakubun,* from the Sanskrit *samādhi bodhyaṅga.*

[36] *Sha-kakubun,* from the Sanskrit *upekṣa bodhyaṅga.* Numbers sixty-eight to seventy-four are *shichi-kakubun,* from the Sanskrit *sapta bodhyaṅgāni.* See Volume II, Glossary of Sanskrit Terms. In Chapter Seventy-three, *Sanjūshichi-bon-bodai-bunpō,* they are called *shichi-tokakushi,* "seven branches of the balanced truth," from the Sanskrit *sapta sambodhyaṅgāni,* and they are listed in a different order. They are the twenty-third to the twenty-ninth of the thirty-seven elements of *bodhi.*

[37] *Shōken,* from the Sanskrit *samyag-dṛṣṭi.*

[38] *Shōfunbetsu,* from the Sanskrit *samyag-saṃkalpa.* In Chapter Seventy-three, *Sanjūshichi-bon-bodai-bunpō,* it is rendered as *shō-shi-i,* "right thinking."

[39] *Shōgo,* from the Sanskrit *samyag-vāc.*

[40] *Shōgō,* from the Sanskrit *samyak-karmānta.*

[41] *Shōmyō,* from the Sanskrit *samyag-ājīva.*

[42] *Shōgyō,* from the Sanskrit *samyag-vyāyāma.* In Chapter Seventy-three, *Sanjūshichi-bon-bodai-bunpō,* it is rendered as *shoshojin,* "right exertion."

[43] *Shōnen,* from the Sanskrit *samyak-smṛti.*

[44] *Shōjō,* from the Sanskrit *samyak-samādhi.* Numbers seventy-five to eighty-two are known as *hasshōdō,* "eightfold path of rightness" or *hasshōdō,* "eightfold noble path," from the Sanskrit *āryāṣṭāṅga-mārga.* They are the last eight of the thirty-seven elements of *bodhi.* See Glossary of Sanskrit Terms.

[45] *Shōshin.* Exactly the same term, *shōshin,* is listed as the first gate of Dharma illumination. If the two gates of "right belief" are counted as one, then the sutra lists one hundred and eight gates. (Otherwise, there are one hundred and nine.)

[46] *Dando. Dan* represents the sound of the Sanskrit *dāna,* "giving." *Do* represents the meaning of the Sanskrit *pāramitā,* which means "accomplishment." See Chapter Two (Vol. I), *Maka-hannya-haramitsu;* Volume I, Glossary of Sanskrit Terms.

[47] *Kaido,* from the Sanskrit *śīla-pāramitā.*

[48] *Nindo,* from the Sanskrit *kṣānti-pāramitā.*

49 *Shōjindo,* from the Sanskrit *vīrya-pāramitā.*

50 *Zendo.* The Sanskrit *dhyāna,* which means meditation or concentration, that is, the practice of zazen, is sometimes represented as *jō-ryo,* literally, "quiet thought." See Volume I, Glossary of Sanskrit Terms.

51 *Chido,* from the Sanskrit *prajñāpāramitā.* Numbers eighty-seven to ninety-two are the six *pāramitā*s.

52 *Shishōbō* ("four elements of sociability"), from the Sanskrit *catvāri saṃgraha-vastūni.* The four in Sanskrit are 1) *dāna* (giving), 2) *priya-ākhyāna* (kind communication), 3) *artha-carya* (useful conduct), and 4) *samāna-arthatā* (sharing a common aim). See Chapter Forty-five (Vol. III), *Bodaisatta-shishōbō;* Glossary of Sanskrit Terms.

53 *Junnin,* one of the *gonin,* five kinds of endurance.

54 *Toku-mushō-hō-nin.* See number fifty-one in the list, and the accompanying note 12.

55 *Kanchō,* the ceremonial sprinkling of water on a bodhisattva's head, is said to be done when a bodhisattva is about to enter the ultimate state and become a buddha.

56 Daishiten, another name for Tuṣita, which was regarded as the fourth of the six heavens in the world of desire.

57 Ri Fuma, "Imperial Aide Li," also known as Ri Junkyoku. Ri, "Li," was his surname. Fuma was an official title. He first practiced in the order of Master Kokuon Unso and he became the successor of Master Kokuon. Later he maintained a close association with Master Jimyō Soen and the Buddhist layman Yō Dainen. He is also mentioned in Chapter Seventy-three, *Sanjūshichi-bon-bodai-bunpō.* He died in 1038.

58 *Chūhatsu.* The meaning of the character *hatsu* has not been traced, but *chūhatsu* may be a synonym for another set of characters also pronounced *chūhatsu. Chūhatsu* is explained as an intermediate stage between an *anāgāmin*'s death in the world of desire and rebirth in the world of matter. The related concept *chū-u,* "intermediate existence" or "middle existence," represents the Sanskrit *antarā-bhava.* The point is that bodhisattvas must just directly become a buddha. See Volume I, Glossary of Sanskrit Terms.

59 This is the eleventh chapter in the twelve-chapter edition of the *Shōbōgenzō.* A date is not recorded.

Appendix IV

Chinese Masters

Japanese	Pinyin
Banzan Hōshaku	Panshan Baoji
Baso Dōitsu	Mazu Daoyi
Busshō Hōtai	Foxing Fatai
Chōkei Eryō	Changqing Huileng
Chōsha Keishin	Changsha Jingcen
Daibai Hōjō	Damei Fachang
Daie Sōkō	Dahui Zonggao
Daikan Enō	Dajian Huineng
Engo Kokugon	Yuanwu Keqin
Fun'yō Zenshō	Fenyang Shanzhao
Fuyō Dōkai	Furong Daokai
Gensha Shibi	Xuansha Shibei
Godai Impō	Wutai Yinfeng
Goso Hōen	Wuzu Fayan
Gutei	Juzhi
Hofuku Jūten	Baofu Congzhan
Hokken	Faxian
Hōun (layman)	Pangyun
Hyakujō Ekai	Baizhang Huaihai
Jōshū Jūshin	Zhaozhou Congshen
Jōzan Shinei	Dingshan Shenying
Kaie (Hakuun) Shutan	Haihui Shoudan
Kassan Zenne	Jiashan Shanhui
Koboku Hōjō	Kumu Facheng
Kozan Chien	Gushan Zhiyuan
Kyōgen Chikan	Xiangyan Zhixian

Kyōzan Ejaku	Yangshan Huiji
Myōkyō Shōri	Mingjiao Shaoli
Nan’yō Echū	Nanyang Huizhong
Nangaku Ejō	Nanyue Huairang
Nangaku Eshi	Nanyue Huisi
Nansen Fugan	Nanquan Puyuan
Ōbaku Kiun	Huangbo Xiyun
Ōryū Shishin (Goshin)	Huanglong Sixin (Wuxin)
Raian Shōju	Leian Zhengshou
Ri Fuma	Li Fuma
Rinzai Gigen	Linji Yixuan
Sakei Genrō	Zuoxi Xuanlang
Seidō Chizō	Xitang Zhizang
Seigen Gyōshi	Qingyuan Xingsi
Seizan Ryō	Xishan Liang
Setchō Jūken	Xuedou Chongxian
Shakkyō Ezō	Shigong Huicang
Sōkei Reitō	Caoxi Lingtao
Taiso Eka	Dazu Huike
Tandō Bunjun	Zhangtang Wenzhun
Tanka Shijun	Danxia Zichun
Tanka Tennen	Danxia Tianran
Tendō Nyojō	Tiantong Rujing
Tōzan Dōbi	Dongshan Daowei
Tōzan Ryōkai	Dongshan Liangjie
Unmon Bun’en	Yunmen Wenyan
Wanshi Shōgaku	Hongzhi Zhengjue
Yakusan Igen	Yueshan Weiyan
Yakusan Kō (Śrāmaṇera)	Yueshan Gao
Yobunko	Yang Wengong
Yōka Genkaku	Yongjia Xuanjue

Glossary of Sanskrit Terms

This glossary contains Sanskrit terms appearing in Volume IV that are not already listed in the Glossaries of Sanskrit Terms in Volumes I–III. Definitions are drawn in general from *A Sanskrit-English Dictionary* by Sir Monier Monier-Williams (MW). Also used were *A Practical Sanskrit Dictionary* by A. A. Macdonell (MAC) and the *Japanese-English Buddhist Dictionary* (JEBD).

Chapter references, unless otherwise stated, refer to chapters of the *Shōbōgenzō*. Arrangement is according to the English alphabet.

abhimāna (self-conceit). Represented by *zōjōman,* "self-conceit." (MW) Intention to injure, insidiousness; high opinion of one's self, self-conceit, pride, haughtiness. See also Volume I, Glossary of Sanskrit Terms, under *māna.* Ref: Chapter Ninety, *Shizen-biku,* paragraph 23.

alpecchuḥ (small desire). Represented by *shōyoku,* "small desire." (MW) *Alpeccha:* having little or moderate wishes. Ref: Chapter Ninety-five, *Hachi-dainingaku,* paragraph 122.

antagrāha-dṛṣṭi (holding extreme views). Represented by *henken,* "extreme views." (MW) *Anta:* end, limit, boundary; end of life, death, destruction. *Grāha:* seizing, holding, catching, receiving; seizure, grasping, laying hold of. *Dṛṣṭi:* seeing, viewing, beholding; view, notion; (with Buddhists) a wrong view; theory, doctrine. Ref: Chapter Eighty-nine, *Shinjin-inga,* paragraph 11.

āryāṣṭāṅga-mārga (holy eightfold path). Represented by *hasshōdō,* "eightfold noble path." (MW) "The holy eightfold path" pointed out by Buddha for escape from the misery of existence: 1) right views, 2) right thoughts, 3) right words, 4) right actions, 5) right living, 6) right exertion, 7) right recollection, 8) right meditation. Ref: Appendix III, *Ippyakuhachi-hōmyōmon.*

catur-ṛddhipāda (four bases of mystical ability). Represented by *shi-jin-soku,* "four mystical feet." (MW) *Catur:* four. *Ṛddhipāda:* one of the constituent parts of supernatural power. In Sanskrit they are: 1) *chanda* (will); 2) *citta* (thoughts); 3) *vīrya* (exertion); and 4) *mīmāṃsā* (investigation). Ref: Chapter Seventy-three, *Sanjūshichi-bon-bodai-bunpō,* paragraph 21.

catvāri saṃgraha-vastūni (four elements of popularity). Represented by *shishōbō,* "four elements of sociability." (JEBD) "The four ways of leading human beings to emancipation." (MW) *Catur:* four. *Saṃgraha-vastū:* an element of popularity. In Sanskrit

the four are: 1) *dāna* (giving); 2) *priya-ākhyāna* (kind communication); 3) *artha-carya* (useful conduct); and 4) *samāna-arthatā* (sharing a common aim). Ref: Appendix III, *Ippyakuhachi-hōmyōmon.*

catvāri samyakprahāṇāni (four kinds of restraint). Represented by *shi-shō-dan* and *shi-shō-gon.* (JEBD) Right exertion. Right effort of four kinds which are mentioned in a list of the thirty-seven *bodhipakṣa-dharma*s. They are: To prevent demerit from arising, to abandon it when arisen, to produce merit, and to increase it when produced. (MW) *Catur:* four. *Samyañc:* correct, accurate, proper, true, right. *Prahāṇa:* relinquishing, abandoning, avoiding; exertion, Dharmas. Ref: Chapter Seventy-three, *Sanjūshichi-bon-bodai-bunpō,* paragraph 15.

catvārodvīpāḥ (four continents). Represented by *shishū,* "four continents." (MW) *Catur:* four. *Dvīpa:* an island, peninsula, sandbank; a division of the terrestrial world. The four continents are Jambudvīpa (south), Pūrvavideha (east), Aparagodāna (west), and Uttarakuru (north). Ref: Chapter Ninety, *Shizen-biku,* paragraph 56.

daśa-tathāgata-balāni (ten tathāgata powers). Represented by *nyorai-gusoku-jūriki,* "ten powers with which a tathāgata is equipped," or *jūriki,* "ten powers." (MW) *Daśa-bala:* "possessing ten powers," name of a buddha. *Bala:* power, strength, might, vigor, force; force or power of articulation; force considered as a sixth organ of action. A traditional interpretation of the ten powers is as follows: 1) knowing right and wrong; 2) knowing which karmic effects follow from which causes; 3) knowing the various balanced states (four *dhyāna*s, eight states of liberation, three *samādhi*s, etc.); 4) knowing the superior or inferior qualities of others; 5) knowing the desires of others; 6) knowing the states of others; 7) knowing the destinations of others (nirvana, hell, etc.); 8) knowing the past; 9) knowing life and death; 10) knowing how to end excesses. Ref: Chapter Eighty-four, *Sanji-no-gō,* paragraph 114.

dharma-paryāya (succcession of Dharmas). Represented by *hōmon,* "gate of Dharma." (JEBD) The teaching of the Buddha. The meaning is that the Dharma is something like a gate, because through it sentient beings attain the enlightenment. (MW) Dharma: that which is established or firm, steadfast decree, statute, ordinance, law; the law or doctrine of Buddhism. *Paryāya:* going or turning or winding round, revolving, revolution; regular recurrence, repetition, succession, turn. Ref: Appendix III, *Ippyakuhachi-hōmyōmon.*

jana-kāya (community). Represented by *shūraku,* "colony" or "community." (MW) *Jana:* creature, living being, man, person, race; people, subjects. *Kāya:* assemblage, collection, multitude. Ref: Chapter Eighty-five, *Shime,* paragraph 59.

pañca-śīlāni (five precepts). Represented by *gokai,* "five precepts." (MW) *Pañca-śīla:* the five chief rules of conduct for Buddhists. *Śīla:* good disposition or character, moral conduct, integrity, morality, piety, virtue; (with Buddhists, *śīla,* "moral conduct," is one of the six or ten perfections or *pāramitā*s); a moral precept (with Buddhists there are five fundamental precepts or rules of moral conduct, cf. *pañca-śīla*). The five precepts are: 1) not to kill, 2) not to steal, 3) not to commit adultery,

4) not to lie, 5) not to drink alcohol. Ref: Chapter Eighty-six, *Shukke-kudoku,* paragraph 75.

pañcāvīci-karmāṇi (five actions leading to incessant hell). Represented by *go-mugen-gō.* (MW) *Pañca:* five. *Avīci:* waveless; a particular hell. *Karman:* act, action, performance, business. (JEBD) The five deadly sins, the five cardinal sins: killing one's father, killing one's mother, killing a saint (arhat), injuring the body of a Buddha, and causing disunity in the community of monks. Ref: Chapter Eighty-four, *Sanji-no-gō,* paragraph 38.

pañcendriyāṇi (five roots). Represented by *gokon,* "five roots." (MW) *Pañcendriya:* the five organs of sense (viz., the ear, eye, nose, tongue, and skin) or the five organs of action (viz., hands, feet, larynx, and organs of generation and excretion). *Indriya:* fit for or belonging to or agreeable to Indra; power force, the quality which belongs especially to the mighty Indra; faculty of sense, sense, organ of sense. (JEBD) The five organs that lead man to good conduct—sense of belief (*śraddhendriya*), sense of endeavor (*vīryendriya*), sense of memory (*smṛtīndriya*), sense of meditation (*samādhīndriya*), sense of wisdom (*prajñendriya*). Ref: Chapter Eighty-six, *Shukke-kudoku,* paragraph 118; Appendix III, *Ippyakuhachi-hōmyōmon.*

piṇḍavana (forest ranks). Represented by *sōrin,* "thicket-forest." (JEBD) An assemblage of medicants or monks. Monks gathered at one place. See also Volume I. Ref: Chapter Eighty-one, *Ō-saku-sendaba,* paragraph 248.

prahāṇa (restraint, exertion). Represented by *dan,* "restraint," or *gon,* "exertion." See *catvāri samyakprahāṇāni.*

prapañca (wordiness). Represented by *keron,* "idle discussion." (MW) Amplification, prolixity, diffuseness, copiousness (in style). Note: In philosophical contexts, *prapañca* is used to mean the visible world, reality in front of us. Ref: Chapter Ninety-five, *Hachi-dainingaku,* paragraph 130.

praśrabdhi-sambodhyaṅga (confidence as an integrated requisite for attaining perfect wisdom). Represented by *jo-tōkakushi,* "elimination as a limb of the truth," *jo-kakubun,* "entrustment as a part of the state of truth." (MW) *Praśrabdhi:* trust, confidence. *Sam:* with, together with, along with; conjunction, union, integration. *Sambodhya:* to be enlightened or instructed. *Bodhyaṅga:* a requisite for obtaining perfect knowledge. One of the seven limbs of *bodhi;* represented by *shichi-tōkakushi,* from the Sanskrit *sapta-sambodhyaṅga.* See also Volume Two, Glossary of Sanskrit Terms, under *sapta-bodhyaṅgāni.* Ref: Chapter Seventy-three, *Sanjūshichi-bon-bodai-bunpō,* paragraphs 37, 40; Appendix III, *Ippyakuhachi-hōmyōmon.*

pūjana (serving offerings). Represented by *kuyō,* "serve offerings." (MW) Reverencing, honoring, worship, respect, attention, hospitable reception. Ref: Chapter Eighty-seven, *Kuyō-shōbutsu,* paragraph 127.

saṃkalpa (thinking). Represented by *shi-i.* (MW) Conception or idea or notion formed in the mind or heart, (esp.) will, volition, desire, purpose, definite intention or

determination or decision or wish for. Ref: Chapter Seventy-three, *Sanjūshichi-bon-bodai-bunpō,* paragraph 44.

saṃnāha (suit of armor). Represented phonetically. (MW) Equipment, harness; accoutrements, armor, mail, a coat of mail. Ref: Chapter Eighty-eight, *Kie-sanbō,* paragraph 184.

saṃtuṣṭaḥ (complete satisfaction). Represented by *chisoku,* "to know satisfaction." (MW) *Saṃtuṣṭi:* complete satisfaction, contentment with. Ref: Chapter Ninety-five, *Hachi-dainingaku,* paragraph 123.

śānta (tranquility). Represented by *jakujō,* "tranquility." (MW) *Śānti:* tranquility, peace, quiet, peace or calmness of mind, absence of passion, averting of pain. Ref: Chapter Ninety-five, *Hachi-dainingaku,* paragraph 124.

śaraṇa (refuge). Represented by *kie,* "returning to and depending upon." (MAC) Protecting, guarding; protection, refuge. Ref: Chapter Eighty-eight, *Kie-sanbō,* paragraph 181.

śūraṃgama-samādhi (powerful *samādhi*). Represented by *shuryōgon-jō* and *shuryōgon-zanmai.* (JEBD) Powerful *samādhi.* The *samādhi* by which one can exterminate all illusions, just as a brave general destroys his enemies. (MW) *Śūraṃgama:* a particular *samādhi;* name of a bodhisattva. Ref: Chapter Forty-three (Vol. III), *Kūge;* Chapter Seventy-three, *Sanjūshichi-bon-bodai-bunpō,* paragraph 5; Chapter Seventy-four, *Tenbōrin.*

upasthāna (abode). Represented by *jū,* "abode," and by *jo,* "abode." (MW) The act of placing one's self near to, going near, approach, access; staying upon or at, abiding, a place of abiding, abode. Ref: Chapter Seventy-three, *Sanjūshichi-bon-bodai-bunpō,* paragraph 4.

veda (divine knowledge). Represented phonetically. (JEBD) The basic scriptures of Brahmanism, not recognized by Buddhists. (MW) Knowledge, true or sacred knowledge or lore; name of certain celebrated works which constitute the basis of the first period of the Hindu religion. Ref: Chapter Ninety, *Shizen-biku,* paragraph 46.

viparyāsa (inversion). Represented by *tendō,* "inversion." (MW) Overturning, overthrow, upsetting; transposition, transportation; exchange, inversion, change, interchange. (JEBD) Error, delusion. Ref: Chapter Ninety, *Shizen-biku,* paragraph 49.

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A. Sutras

Attempts at English translations of sutra titles are provisional, and provided only for reference.

Agonkyō (Āgama sutras). In Chinese translation, there are four:

Jōagongyō (*Long Āgama Sutra;* Pāli *Dīgha-nikāya*)

Chūagongyō (*Middle Āgama Sutra;* Skt. *Madhyamāgama;* Pāli *Majjhima-nikāya*)

Zōagongyō (*Miscellaneous Āgama Sutra;* Skt. *Saṃyuktāgama;* Pāli *Samyutta-nikāya*)

Zōitsuagongyō (*Āgama Sutras Increased by One;* Skt. *Ekottarāgama;* Pāli *Aṅguttara-nikāya*)

These are supplemented by the *Shōagongyō* (*Small Āgama Sutras;* Skt. *Kṣudra-kāgama;* Pāli *Khuddaka-nikāya*), a collection of all the Āgamas beside the four Āgamas. In the Pāli canon, the *Khuddaka-nikāya* is the fifth of the five Nikāyas and comprises fifteen short books.

Aikuōkyō (*Aśoka Sutra*)

Butsuhongyōjikkyō (*Sutra of Collected Past Deeds of the Buddha*)

Daibontenōmonbutsuketsugikyō (*Sutra of Questions and Answers between Mahābrahman and the Buddha*)

Daihannyagyō (*Great Prajñā Sutra*), short for *Daihannyaharamittakyō* (*Sutra of the Great Prajñāpāramitā;* Skt. *Mahāprajñāpāramitā-sūtra*)

Daihatsunehangyō (*Sutra of the Great Demise;* Skt. *Mahāparinirvāṇa-sūtra*)

Daihōkōengakushutararyōgikyō (*Mahāvaipulya Round Realization Sutra*)

Daihōkōhōkyōgyō (*Mahāvaipulya Treasure Chest Sutra*)

Daihōshakkyō (*Great Treasure Accumulation Sutra;* Skt. *Mahāratnakūṭa-sūtra*)

Daijōhonshōshinchikankyō (*Mahayana Sutra of Reflection on the Mental State in Past Lives*)

Daishūkyō (*Great Collection Sutra;* Skt. *Mahāsaṃnipāta-sūtra*)

Engakukyō (*Sutra of Round Realization*)

Fuyōkyō (S*utra of Diffusion of Shining Artlessness;* Skt. *Lalitavistara-sūtra*)

Higekyō (*Flower of Compassion Sutra;* Skt. *Karuṇāpuṇḍarīka-sūtra*)

Hokkekyō (*Lotus Sutra, Sutra of the Flower of Dharma*), short for *Myōhōrengekyō* (*Sutra of the Lotus Flower of the Wonderful Dharma;* Skt. *Saddharmapuṇḍarīka-sūtra*)

Hokkukyō (*Sutra of Dharma Phrases*; Pāli *Dhammapada*)

Honjōgyō (*Past Lives Sutra;* Skt. *Jātaka*)

Juōkyō (*Ten Kings Sutra*)

Kanfugenbosatsugyōbōkyō (*Sutra of Reflection on the Practice of Dharma by Bodhisattva Universal Virtue*)

Kegongyō (*Garland Sutra;* Skt. *Avataṃsaka-sūtra*)

Kengukyō (*Sutra of the Wise and the Foolish*)

Keukōryōkudokukyō (*Sutra of Comparison of the Merits of Rare Occurrences*)

Kongōkyō (*Diamond Sutra*), short for *Kongōhannyaharamitsukyō* (*Sutra of the Diamond Prajñāpāramitā;* Skt. *Vajracchedikāprajñāpāramitā-sūtra*)

Konkōmyōkyō (*Golden Light Sutra*), short for *Konkōmyōsaishōkyō* (*Golden Light Sutra of the Supreme King;* Skt. *Suvarṇaprabhāsottamarāja-sūtra*)

Mirokujōshōkyō (*Sutra of Maitreya's Ascent and Birth in Tuṣita Heaven*)

Mizouinnenkyō (*Sutra of Unprecedented Episodes*)

Ninnōgyō (*Benevolent King Sutra*), short for *Ninnōhannyaharamitsugyō* (*Prajñāpāramitā Sutra of the Benevolent King*)

Senjūhyakuenkyō (*Sutra of a Hundred Collected Stories*)

Shakubukurakangyō (*Sutra of the Defeat of the Arhat*)

Shobutsuyōshūkyō (*Sutra of the Collected Essentials of the Buddhas*)

Shugyōhongikyō (*Sutra of Past Occurrences of Practice*)

Shuryōgonkyō (*Śūraṃgama Sutra;* Skt. *Śūraṃgamasamādhinirdeśa-sūtra*)

Yōrakuhongikyō (*Sutra of Past Deeds as a String of Pearls*)

Yuimagyō (*Vimalakīrti Sutra;* Skt. *Vimalakīrtinirdeśa-sūtra*)

Zuiōhongikyō (*Sutra of Auspicious Past Occurrences*)

B. Precepts

Bonmōkyō (*Pure Net Sutra*)

Daibikusanzenyuigikyō (*Sutra of Three Thousand Dignified Forms for Ordained Monks*)

Jūjuritsu (*Precepts in Ten Parts*), a sixty-one–fascicle translation of the Vinaya of the Sarvāstivādin school

Konponsetsuissaiubuhyakuichikatsuma (*One Hundred and One Customs of the Mūlasarvāstivādin School*)

Makasōgiritsu (*Precepts for the Great Sangha*), a forty-fascicle translation of the Vinaya of the Mahāsaṃghika school of Hinayana Buddhism

Shibunritsu (*Precepts in Four Divisions*), a sixty-fascicle translation of the Vinaya of the Dharmaguptaka school

Zen'enshingi (*Pure Criteria for Zen Monasteries*)

C. Commentaries

Bosatsuchijikyō (*Sutra of Maintaining the Bodhisattva State*)

Daibibasharon (*Skt. Abhidharmamahāvibhāṣā-śāstra*)

Daichidoron (*Commentary on the Accomplishment which is Great Wisdom;* Skt. *Mahāprajñāpāramitopadeśa*)

Daijōgishō (*Writings on the Mahayana Teachings*)

Hokkezanmaisengi (*A Humble Expression of the Form of the Samādhi of the Flower of Dharma*)

Kusharon (*Abhidharmakośa-śāstra*)

Makashikan (*Great Quietness and Reflection*), a record of the lectures of Master Tendai Chigi, founder of the Tendai sect

Makashikanhogyōdenguketsu (*Extensive Decisions Transmitted in Support of Great Quietness and Reflection*), a Chinese commentary on the *Makashikan* by Master Keikei Tannen

D. General Chinese Buddhist Records

Daitōsaiikiki (*Great Tang Records of Western Lands*)

Gotōroku (*Five Records of the Torch*), five independent but complementary collections compiled during the Song era (960–1279). They are represented in summary form in the *Gotōegen* (*Collection of the Fundamentals of the Five Torches*). They are:
Kataifutōroku (*Katai Era Record of the Universal Torch*)
Keitokudentōroku (*Keitoku Era Record of the Transmission of the Torch*)
Rentōeyō (*Collection of Essentials for Continuation of the Torch*)
Tenshōkotōroku (*Tensho Era Record of the Widely Extending Torch*)
Zokutōroku (*Supplementary Record of the Torch*)

Hekiganroku (*Blue Cliff Record*)

Hōonjurin (*A Forest of Pearls in the Garden of Dharma*), a kind of Buddhist encyclopedia in one hundred volumes

Kaigenshakkyōroku (*Kaigen Era Records of Śākyamuni's Teaching*)

Kosonshukugoroku (*Record of the Words of the Venerable Patriarchs of the Past*)

Rinkanroku (*Forest Record*), short for *Sekimonrinkanroku* (*Sekimon's Forest Record*)

Sōkōsōden (*Biographies of Noble Monks of the Song Era*)

Zenmonshososhigeju (*Verses and Eulogies of Ancestral Masters of the Zen Lineages*)

Zenrinhōkun (*Treasure Instruction from the Zen Forest*)

Zenshūjukorenjutsūshū (*Complete String-of-Pearls Collection of Eulogies to Past Masters of the Zen Sect*)

Zokudentōroku (*Continuation of the Record of the Transmission of the Torch*), published in China in 1635 as a sequel to the *Keitokudentōroku*

Zokukankosonshukugyō (*Summarized Collection of the Words of the Venerable Patrirachs of the Past*)

E. Records of and Independent Works by Chinese Masters

Basodōitsuzenjigoroku (*Record of the Words of Zen Master Baso Dōitsu*)

Bukkagekisetsuroku (*Record of Bukka's Attacks on Knotty Problems*); Bukka is an alias of Master Setchō Jūken

Chōreishutakuzenjigoroku (Record of the Words of Zen Master Chōrei Shutaku)

Daiefugakuzenjishūmonbuko (*War Chest of the School of Zen Master Daie Fugaku* [*Daie Sōkō*])

Daiegoroku (*Record of the Words of Daie Sōkō*)

Daiezenjitōmei (*Inscriptions on the Stupa of Zen Master Daie Sōkō*)

Engozenjigoroku (*Record of the Words of Zen Master Engo Kokugon*)

Jōshūroku (*Records of Jōshū Jūshin*)

Jūgendan (*Discussion of the Ten Kinds of Profundity*), by Master Dōan Josatsu

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Hōkyōzanmai (*Samādhi, the State of a Jewel Mirror*), by Master Tōzan Ryōkai

Hōneininyūzenjigoroku (*Record of the Words of Zen Master Hōnei Ninyu*)

Hyakujōroku (*Record of Hyakujō Ekai*)

Kidōshū (*Kidō Collection*), a collection of the words of Master Tanka Shijun, compiled by Rinsen Jurin

Kōkezenjigoroku (*Record of the Words of Zen Master Kōke Sonshō*)

Nyojōoshōgoroku (*Record of the Words of Master Tendō Nyojō*)

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Rinzaizenjigoroku (*Record of the Words of Zen Master Rinzai Gigen*)

Rokusodaishihōbōdankyō (*Platform Sutra of the Sixth Patrirach's Dharma Treasure*), attributed to Master Daikan Enō

Sandōkai (*Experiencing the State*), by Master Sekitō Kisen

Sekitōsōan-no-uta (*Songs from Sekitō's Thatched Hut*), by Master Sekitō Kisen

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Unmongoroku (*Broad Record of Unmon Bun'en*)

Wanshijuko (*Wanshi's Eulogies to Past Masters*), also known as the *Shoyoroku (Relaxation Record*)

Wanshikoroku (Broad Record of Wanshi Shōgaku)

Wanshizenjigoroku (*Record of the Words of Wanshi Shōgaku*)

Yafudōsenkongōkyō (*Yafu Dōsen's Diamond Sutra*)

F. Chinese Non-Buddhist and Secular Works

Confucianist:

Kōkyō (*Book of Filial Piety*)
Rongo (*Discourses of Confucius*)

Daoist:

Bunshi, from the Chinese *Wenzi,* the name of the author to whom the text is ascribed
Inzui (*Rhymes of Good Fortune*)
Kanshi, from the Chinese *Guanzi,* the name of the supposed author
Rikutō (*Six Strategies*)
Sangoryakuki (*History of the Three Elements and Five Elements*)
Shishi, from the Chinese *Shizi,* the name of the supposed author
Sōji, from the Chinese *Zhangzi,* the name of a disciple of Laozi (the ancient Chinese philosopher regarded as the founder of Daoism)

Miscellaneous:

Jibutsugenki (*Record of the Origin of Things*)
Jiruisenshū (*Collection of Matters and Examples*)
Jōkanseiyō (*Jōkan Era Treatise on the Essence of Government*)
Meihōki (*Chronicles of the Underworld*)
Taiheikōki (*Widely Extending Record of the Taihei Era*)

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Eiheishingi (*Pure Criteria of Eihei*), including: *Bendōhō* (*Methods of Pursuing the Truth*), *Fushukuhanhō* (*The Method of Taking Meals*), *Tenzokyōkun* (*Instructions for the Cook*), etc.

Fukanzazengi (*Universal Guide to the Standard Method of Zazen*)

Gakudōyōjinshū (*Collection of Concerns in Learning the Truth*)

Hōgyōki (*Hōgyō Era Record*)

Shinji-shōbōgenzō (*Right Dharma-eye Treasury, in Original Chinese Characters*)

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Zuoxi Xuanlang. *See* Sakei Genrō

BDK English Tripiṭaka
(First Series)

Abbreviations

Ch.: Chinese
Skt.: Sanskrit
Jp.: Japanese
Eng.: Published title

Title		**Taishō No.**
Ch.	Changahanjing (長阿含經)	1
Skt.	Dīrghāgama	
Ch.	Zhongahanjing (中阿含經)	26
Skt.	Madhyamāgama	
Ch.	Dachengbenshengxindiguanjing (大乘本生心地觀經)	159
Ch.	Fosuoxingzan (佛所行讃)	192
Skt.	Buddhacarita	
Ch.	Zabaocangjing (雜寶藏經)	203
Eng.	*The Storehouse of Sundry Valuables* (1994)	
Ch.	Fajupiyujing (法句譬喻經)	211
Eng.	*The Scriptural Text: Verses of the Doctrine, with Parables* (1999)	
Ch.	Xiaopinbanruoboluomijing (小品般若波羅蜜經)	227
Skt.	Aṣṭasāhasrikā-prajñāpāramitā-sūtra	
Ch.	Jingangbanruoboluomijing (金剛般若波羅蜜經)	235
Skt.	Vajracchedikā-prajñāpāramitā-sūtra	
Ch.	Daluojingangbukongzhenshisanmoyejing (大樂金剛不空眞實三麼耶經)	243
Skt.	Adhyardhaśatikā-prajñāpāramitā-sūtra	
Ch.	Renwangbanruoboluomijing (仁王般若波羅蜜經)	245
Skt.	Kāruṇikārājā-prajñāpāramitā-sūtra (?)	

Title		**Taishō No.**
Ch.	Banruoboluomiduoxingjing (般若波羅蜜多心經)	251
Skt.	Prajñāpāramitāhṛdaya-sūtra	
Ch.	Miaofalianhuajing (妙法蓮華經)	262
Skt.	Saddharmapuṇḍarīka-sūtra	
Eng.	*The Lotus Sutra* (Revised Second Edition, 2007)	
Ch.	Wuliangyijing (無量義經)	276
Ch.	Guanpuxianpusaxingfajing (觀普賢菩薩行法經)	277
Ch.	Dafangguangfohuayanjing (大方廣佛華嚴經)	278
Skt.	Avataṃsaka-sūtra	
Ch.	Shengmanshizihouyichengdafangbianfangguangjing (勝鬘師子吼一乘大方便方廣經)	353
Skt.	Śrīmālādevīsiṃhanāda-sūtra	
Eng.	*The Sutra of Queen Śrīmālā of the Lion's Roar* (2004)	
Ch.	Wuliangshoujing (無量壽經)	360
Skt.	Sukhāvatīvyūha	
Eng.	*The Larger Sutra on Amitāyus* (in *The Three Pure Land Sutras,* Revised Second Edition, 2003)	
Ch.	Guanwuliangshoufojing (觀無量壽佛經)	365
Skt.	Amitāyurdhyāna-sūtra	
Eng.	*The Sutra on Contemplation of Amitāyus* (in *The Three Pure Land Sutras,* Revised Second Edition, 2003)	
Ch.	Amituojing (阿彌陀經)	366
Skt.	Sukhāvatīvyūha	
Eng.	*The Smaller Sutra on Amitāyus* (in *The Three Pure Land Sutras,* Revised Second Edition, 2003)	
Ch.	Dabanniepanjing (大般涅槃經)	374
Skt.	Mahāparinirvāṇa-sūtra	
Ch.	Fochuiboniepanlüeshuojiaojiejing (佛垂般涅槃略説教誡經)	389
Eng.	*The Bequeathed Teaching Sutra* (in *Apocryphal Scriptures,* 2005)	
Ch.	Dicangpusabenyuanjing (地藏菩薩本願經)	412
Skt.	Kṣitigarbhapraṇidhāna-sūtra (?)	
Ch.	Banzhousanmeijing (般舟三昧經)	418
Skt.	Pratyutpannabuddhasammukhāvasthitasamādhi-sūtra	
Eng.	*The Pratyutpanna Samādhi Sutra* (1998)	

Title		**Taishō No.**
Ch.	Yaoshiliuliguangrulaibenyuangongdejing (藥師琉璃光如來本願功德經)	450
Skt.	Bhaiṣajyaguruvaiḍūryaprabhāsapūrvapraṇidhānaviśeṣavistara	
Ch.	Milexiashengchengfojing (彌勒下生成佛經)	454
Skt.	Maitreyavyākaraṇa (?)	
Ch.	Wenshushiliwenjing (文殊師利問經)	468
Skt.	Mañjuśrīparipṛcchā (?)	
Ch.	Weimojiesuoshuojing (維摩詰所説經)	475
Skt.	Vimalakīrtinirdeśa-sūtra	
Eng.	*The Vimalakīrti Sutra* (2004)	
Ch.	Yueshangnüjing (月上女經)	480
Skt.	Candrottarādārikāparipṛcchā	
Ch.	Zuochansanmeijing (坐禪三昧經)	614
Ch.	Damoduoluochanjing (達磨多羅禪經)	618
Ch.	Yuedengsanmeijing (月燈三昧經)	639
Skt.	Samādhirājacandrapradīpa-sūtra	
Ch.	Shoulengyansanmeijing (首楞嚴三昧經)	642
Skt.	Śūraṅgamasamādhi-sūtra	
Eng.	*The Śūraṅgama Samādhi Sutra* (1998)	
Ch.	Jinguangmingzuishengwangjing (金光明最勝王經)	665
Skt.	Suvarṇaprabhāsa-sūtra	
Ch.	Rulengqiejing (入楞伽經)	671
Skt.	Laṅkāvatāra-sūtra	
Ch.	Jieshenmijing (解深密經)	676
Skt.	Saṃdhinirmocana-sūtra	
Eng.	*The Scripture on the Explication of Underlying Meaning* (2000)	
Ch.	Yulanpenjing (盂蘭盆經)	685
Skt.	Ullambana-sūtra (?)	
Eng.	*The Ullambana Sutra* (in *Apocryphal Scriptures,* 2005)	
Ch.	Sishierzhangjing (四十二章經)	784
Eng.	*The Sutra of Forty-two Sections* (in *Apocryphal Scriptures,* 2005)	
Ch.	Dafangguangyuanjuexiuduoluoliaoyijing (大方廣圓覺修多羅了義經)	842
Eng.	*The Sutra of Perfect Enlightenment* (in *Apocryphal Scriptures,* 2005)	

Title		Taishō No.
Ch.	Dabiluzhenachengfoshenbianjiachijing (大毘盧遮那成佛神變加持經)	848
Skt.	Mahāvairocanābhisambodhivikurvitādhiṣṭhānavaipulyasūtrendra-rājanāmadharmaparyāya	
Eng.	*The Vairocanābhisaṃbodhi Sutra* (2005)	
Ch.	Jinggangdingyiqierulaizhenshishedachengxianzhengdajiao-wangjing (金剛頂一切如來眞實攝大乘現證大教王經)	865
Skt.	Sarvatathāgatatattvasaṃgrahamahāyānābhisamayamahākalparāja	
Eng.	*The Adamantine Pinnacle Sutra* (in *Two Esoteric Sutras,* 2001)	
Ch.	Suxidijieluojing (蘇悉地羯囉經)	893
Skt.	Susiddhikaramahātantrasādhanopāyika-paṭala	
Eng.	*The Susiddhikara Sutra* (in *Two Esoteric Sutras,* 2001)	
Ch.	Modengqiejing (摩登伽經)	1300
Skt.	Mātaṅgī-sūtra (?)	
Ch.	Mohesengqilü (摩訶僧祇律)	1425
Skt.	Mahāsāṃghika-vinaya (?)	
Ch.	Sifenlü (四分律)	1428
Skt.	Dharmaguptaka-vinaya (?)	
Ch.	Shanjianlüpiposha (善見律毘婆沙)	1462
Pāli	Samantapāsādikā	
Ch.	Fanwangjing (梵網經)	1484
Skt.	Brahmajāla-sūtra (?)	
Ch.	Youposaijiejing (優婆塞戒經)	1488
Skt.	Upāsakaśīla-sūtra (?)	
Eng.	*The Sutra on Upāsaka Precepts* (1994)	
Ch.	Miaofalianhuajingyoubotishe (妙法蓮華經憂波提舍)	1519
Skt.	Saddharmapuṇḍarīka-upadeśa	
Ch.	Shih-chu-pi-p'o-sha-lun (十住毘婆沙論)	1521
Skt.	Daśabhūmika-vibhāṣā (?)	
Ch.	Fodijinglun (佛地經論)	1530
Skt.	Buddhabhūmisūtra-śāstra (?)	
Eng.	*The Interpretation of the Buddha Land* (2002)	
Ch.	Apidamojushelun (阿毘達磨俱舍論)	1558
Skt.	Abhidharmakośa-bhāṣya	

	Title	**Taishō No.**
Ch.	Zhonglun (中論)	1564
Skt.	Madhyamaka-śāstra	
Ch.	Yüqieshidilun (瑜伽師地論)	1579
Skt.	Yogācārabhūmi	
Ch.	Chengweishilun (成唯識論)	1585
Eng.	*Demonstration of Consciousness Only* (in *Three Texts on Consciousness Only,* 1999)	
Ch.	Weishisanshilunsong (唯識三十論頌)	1586
Skt.	Triṃśikā	
Eng.	*The Thirty Verses on Consciousness Only* (in *Three Texts on Consciousness Only,* 1999)	
Ch.	Weishihershilun (唯識二十論)	1590
Skt.	Viṃśatikā	
Eng.	*The Treatise in Twenty Verses on Consciousness Only* (in *Three Texts on Consciousness Only,* 1999)	
Ch.	Shedachenglun (攝大乘論)	1593
Skt.	Mahāyānasaṃgraha	
Eng.	*The Summary of the Great Vehicle* (Revised Second Edition, 2003)	
Ch.	Bianzhongbianlun (辯中邊論)	1600
Skt.	Madhyāntavibhāga	
Ch.	Dachengzhuangyanjinglun (大乘莊嚴經論)	1604
Skt.	Mahāyānasūtrālaṃkāra	
Ch.	Dachengchengyelun (大乘成業論)	1609
Skt.	Karmasiddhiprakaraṇa	
Ch.	Jiujingyichengbaoxinglun (究竟一乘寶性論)	1611
Skt.	Ratnagotravibhāgamahāyānottaratantra-śāstra	
Ch.	Yinmingruzhenglilun (因明入正理論)	1630
Skt.	Nyāyapraveśa	
Ch.	Dachengjipusaxuelun (大乘集菩薩學論)	1636
Skt.	Śikṣāsamuccaya	
Ch.	Jingangzhenlun (金剛針論)	1642
Skt.	Vajrasūcī	
Ch.	Zhangsuozhilun (彰所知論)	1645
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Skt.	Bodhicaryāvatāra	
Ch.	Jingangdingyuqiezhongfaanouduoluosanmiaosanputixinlun (金剛頂瑜伽中發阿耨多羅三藐三菩提心論)	1665
Ch.	Dachengqixinlun (大乘起信論)	1666
Skt.	Mahāyānaśraddhotpāda-śāstra (?)	
Eng.	*The Awakening of Faith* (2005)	
Ch.	Shimoheyanlun (釋摩訶衍論)	1668
Ch.	Naxianbiqiujing (那先比丘經)	1670
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Ch.	Miaofalianhuajingxuanyi (妙法蓮華經玄義)	1716
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Ch.	Zhaolun (肇論)	1858
Ch.	Huayanyichengjiaoyifenqizhang (華嚴一乘教義分齊章)	1866
Ch.	Yuanrenlun (原人論)	1886
Ch.	Mohezhiguan (摩訶止觀)	1911
Ch.	Xiuxizhiguanzuochanfayao (修習止觀坐禪法要)	1915
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Ch.	Guoqingbailu (國清百録)	1934
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Ch.	Foguoyuanwuchanshibiyanlu (佛果圜悟禪師碧巖録)	2003
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Ch.	Xinxinming (信心銘)	2010
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Ch.	Yongjiazhengdaoge (永嘉證道歌)	2014
Ch.	Chixiubaizhangqinggui (勅修百丈清規)	2025
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Ch.	Longshupusachuan (龍樹菩薩傳)	2047
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